

EPISCOPAL Churchnews

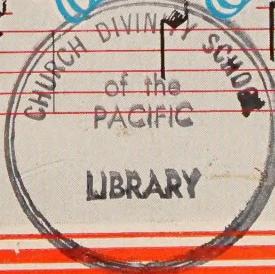
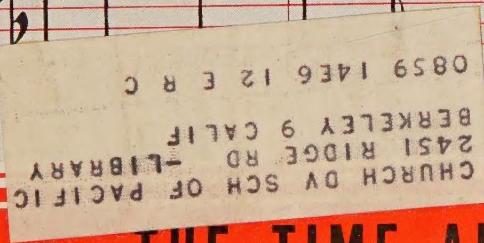
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COMING EVENTS

NATIONAL EVENTS

Summer seminar for teachers of religion, University Park, Penn. Penn. St. Univ., July 8-21.

PROVINCIAL EVENTS

Province 4 Sewanee conference . . . Church music, Monteagle, Tenn. Dixie Conf. Center, July 10-19.

REGIONAL EVENTS

Northfield conference and workshop, UCYM, E. Northfield, Mass., July 11-14 . . . Conference on Christian education, Hendersonville, N. C. Kanuga Lake, July 14-20 . . . Family conference, Kanuga Lake, July 14-20 . . . Church and Group Life laboratory, Sewanee, Tenn. Univ. of the South, July 16-28 . . . Adult conference, "The Christian Vocation," Brighton, Mich. Parishfield, July 18-22.

DIOCESAN EVENTS

Conference of Churchmen and women, Gambier, O. Alumni House, July 8-11 . . . Summer school of Christian Education, Redlands, Calif. Univ. of Redlands, July 8-13 . . . Bishops' adult conference, Healdsburg, Calif. El Rancho del Obispo, July 8-14 . . . School of pastoral care, Cincinnati, O. Procter Farm, July 9-12 . . . Church school teachers' conference, Evergreen, Colo. Conference Center, July 14 . . . Conference on Christian education, Batesburg, S. C. Camp Gravatt, July 14-20 . . . Clergy camp, Gearhart, Oregon, July 15-21 . . . Conference for lay people, Evergreen, Colo. Conference Center, July 16-27 . . . College conference, Morriston, Ark. Camp Mitchell, July 20-22 . . . Laymen's seminary, Romney, W. Va. Peterkin Conf. Center, July 20-28.

AT THE SEMINARIES

Summer conference for ministers and religious leaders, Union Theological Seminary, New York City, July 9-20.

MUSIC

Third international congress of sacred music, Paris, France, July 8 . . . Summer school of Church music, Berkeley, Calif. Church Divinity School of the Pacific, July 9-20.

TELEVISION

"Mission at Mid-Century," National Council films on the Church's life. Channel, day and time varies . . . Dean Pike, ABC-TV network, July 8 at 15, 3-3:30 p.m., EDST.

OF SPECIAL NOTE

Conference of representatives of continental Europe, Britain, U. S., World Council of Churches, Frankfurt, Germany, July 9-14 . . . International summer courses, St. Augustine's College, Canterbury, England, July 9-Aug. 3. Three sessions . . . Executive Committee of World Council of Churches, Vienna, Austria, July 18-23 . . . Faith and Order Working Committee, World Council of Churches, Geneva, Switzerland, July 19-23.

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EPISCOPAL Churchnews

In Its One Hundred and Twenty-first Year of Continuous Publication

Contents for the Issue of July 8, 1956

NEWS

A CHAPLAIN'S THOUGHTS ON INDEPENDENCE DAY

Ten years ago, on the eve of another Fourth of July, a momentous event took place marking a new age of awesome responsibility for man.

CHRISTIAN DISCUSSION

Dr. William S. Lea begins his editor's journey in Paris—a city 1,000 years old—on the advent of Bastille Day.

SOMETHING NEW

Nothing to get excited about here—it's just our News in Brief page moved to the front part of the magazine, where it'll be quick to find and read.

SPAIN: A CONSECRATION BRINGS REPERCUSSIONS

When American Episcopal Bishops Keeler and Mallett consecrated Dr. Santos Molina, they expected Roman Catholic "fire", and they weren't wrong.

A DIFFERENT KIND OF STANDING ROOM ONLY

Nevada with its gilt-lined oases has drawn many a movie star, but none with the mission of Gareth Hughes, lay brother to the Indians.

A NEW CHANCELLOR FOR SEWANEE

The Rt. Rev. Thomas N. Carruthers, Bishop of South Carolina, President of the 4th Province and native son of Tennessee, is the 14th chancellor of the University of the South.

THE COMMUNIST WAY OF LIFE

The way to combat communism, says Bishop Moyes of Australia, is through Christian propaganda. Final installment in a five-part series.

WOMAN'S CORNER

Betsy Tupman Deekens concludes a two-part feature on a vital church agency of help—the Diocese of New York's Youth Consultation Service.

THE CHURCH'S CAMPUS MINISTRY ON FILM

The Episcopal Church film, "The Time and The Place," gives a depressing picture of the chaplain's job and the campus situation, says the Rev. Emmet Gribbin, University of Alabama chaplain, in a review.

WHAT THE YOUNGER GENERATION IS ASKING

"No cube she." A Youth Group that really "digs" Dora Chaplin has submitted a list of jive talk, published for the edification of both drags and queens.

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VOLUME 121

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The Cover: The beloved hymn, "America," symbolizes Independence Day, welding a dual allegiance to God and country.

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A CHAPLAIN'S THOUGHTS ABOUT INDEPENDENCE DAY

July 1, 1946

A sailor stuck an envelope in my hand yesterday, turned and walked away. On the envelope were the words, "To the Chaplain." In it was a long prayer, written by a man whose name I don't know. He called it "An Atomic Prayer." What he said any man on the ship might have said. He commended those he loved to God's care; he asked God's blessing on this tremendous experiment that it might put an end to war, an end to man's inhumanity to man.

Last night, a ship load of men gathered beneath the canopy of heaven to watch a movie. Around them on every side were other ships with other men doing the same thing. Across the dark waters of the Pacific flashed occasional whitecaps, like small white clouds scudding through the sky. A hundred lights from as many ships twinkled over the water like reflections of the stars. Blinker lights sent their messages through the night like summer lightning in a darkening sky. And above it all the majesty of God rode through space, leaving a creamy white streak of the milky way, flaming in the brilliance of the closer planets, painting the path in the dark by the faithful North Star. All was ready for the greatest physical experiment in the history of man. All was ready, and the stars of heaven twinkled in the sidereal gloom like angels' tears dropping in pity because men have not yet learned "how good and how pleasant a thing it is to dwell together in unity."

The Atom Bomb has been dropped now, and our pulses still tremble, our ears still vibrate, our eyes still stare at the awesome thing we have witnessed. No words can describe the scene—to attempt to do so would be foolish. It is sufficient to say that at this moment every man who has ears has heard, every man who has eyes has seen, that we have found a key which will unlock either the gates of abundant life or the gates of destruction.

Ringing above the din of Nature's unleashed force, written in the fire of the sun itself, I seem to see the words, "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy strength." And "Thou shalt love thy neighbor as thyself." If the world, and the men and women in it, do not see these words, the atom is the key to the gates of destruction.

—George J. Hall, D.D.

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EPISCOPAL CHURCHNEWS, JULY 8,

CHRISTIAN DISCUSSION

by the editor, the staff and, sometimes, invited commentators

EDITOR'S REPORT

PARIS — JUNE, 1956

This "editor's journey" is just beginning, but where this earth is there a better place to begin than in Paris! The last time I saw Paris" was in July, 1938. As I think it now, that year seems so long ago that it is as if it were another century. In the 18 years that have come and gone, the map of our world has been jumbled like the parts of a jig-saw puzzle.

Here, on the banks of this lovely river, a city was founded 1,000 years ago. As the centuries have passed, wars have been fought, won and lost, free men have struggled against tyrants, empires have risen and fallen, and out of it all has emerged a concept of "liberty, equality and fraternity" which is one of the great achievements of the contemporary world. Yet, for so logical a people as the French, her political life with its everlasting confusion, uncertainty and paradox, seems utterly impossible and indeed an irrational contradiction. This is not an easy country to understand.

In two weeks the people of this land will celebrate Bastille Day. Once again there will be dancing in the streets of Paris, just as there was on that July day 18 years ago when I visited this city as a very young man with eyes sparkling and heart beating with excitement. The world then seemed young; Paris had not yet succumbed to despair. Few of us had ever heard of Jean Paul Sartre. Of course, there was the proverbial French cynicism, the boredom of the professional intellectuals, but not despair. In a few weeks there will be dancing again in the streets of Paris on Bastille Day, but there is quite a difference now. I don't believe it is just because I, myself, am older. It seems to everyone here as though the world is no longer young. On Bastille Day in Paris there will be mixed feelings, a certain indefinable sadness behind everything. Some say that this is only a mood, a fad, a pose which flows out of the prevailing philosophy of the Existentialists. They point out that intellectuals such as Sartre, Albert Camus and Simone de Beauvoir are popular heroes in France today. What they do and what they say is reported much as in America it would be reported if they were movie stars. Surely it is true that these intellectual "prima donnas" have exerted a tremendous influence upon the thought and thought of contemporary France. But there is much in this world today to cause Frenchmen to wonder what the future can bring forth, much which grows not out of philosophical fancies, but out of the real facts of their situation.

These people of France have known what it is to be an occupied country. For long, bitter years they saw their ideals of freedom and justice betrayed by their own leaders, and trampled under the dirty feet of arrogant foreign soldiers. Much of their homeland was devastated by the machines of war. Their empire has been reduced to a shell. Now there are serious rumblings again in North Africa which threaten to reduce France, once and for all, to the status of a secondary world power. French statesmen and French foreign policy seems to have run into a losing streak. The tide runs strong against France today with dangerous cross-currents and deceptive undertows. For all the idealistic devotion in words to liberty and equality, the French have in recent years often represented the most reactionary forms of colonial exploitation still extant in our world. The moral uncertainty and the intellectual confusion of the modern world seems strangely concentrated in this old city.

Your reporter has not been in France long enough to assess all these cross-currents of thought, nor to interpret these events with any authority. After preaching in the American Cathedral in Paris, I shall move on to London and then to the Middle East. But there will be another week in Paris at the end of this journey, God willing, and at that time perhaps the picture in Paris will become clearer and I can better interpret it to you. I hope to talk to Government officials and I have an appointment to see the Abbe Micheneau and also to visit the Russian Seminary.

The American Cathedral of the Holy Trinity in Paris has been called "a lighthouse of American faith and freedom abroad." The Cathedral's history goes back to 1847, although the first official parish of the American Episcopal Church in Paris was not established until 1858. The present magnificent building was begun in 1881. It is a classic example of English gothic, perhaps the finest on the European continent. It is located just off the Champs Elysees in the very heart of Paris. The address is Avenue George V.

Holy Trinity is a real parish Church and not just a show place for visiting Americans. It is also the mother Church, indeed the Cathedral, for all of our American Churches in Europe. There are about 1,000 communicants of the parish and an endless stream of visitors. We shall have more to say about this great outpost of the American Church, and later on we shall try to give a full report on the work of the Cathedral, the splendid job being done by the Dean in what is one of the most strategic places on this earth.

CHRISTIAN DISCUSSION

continued from preceding page

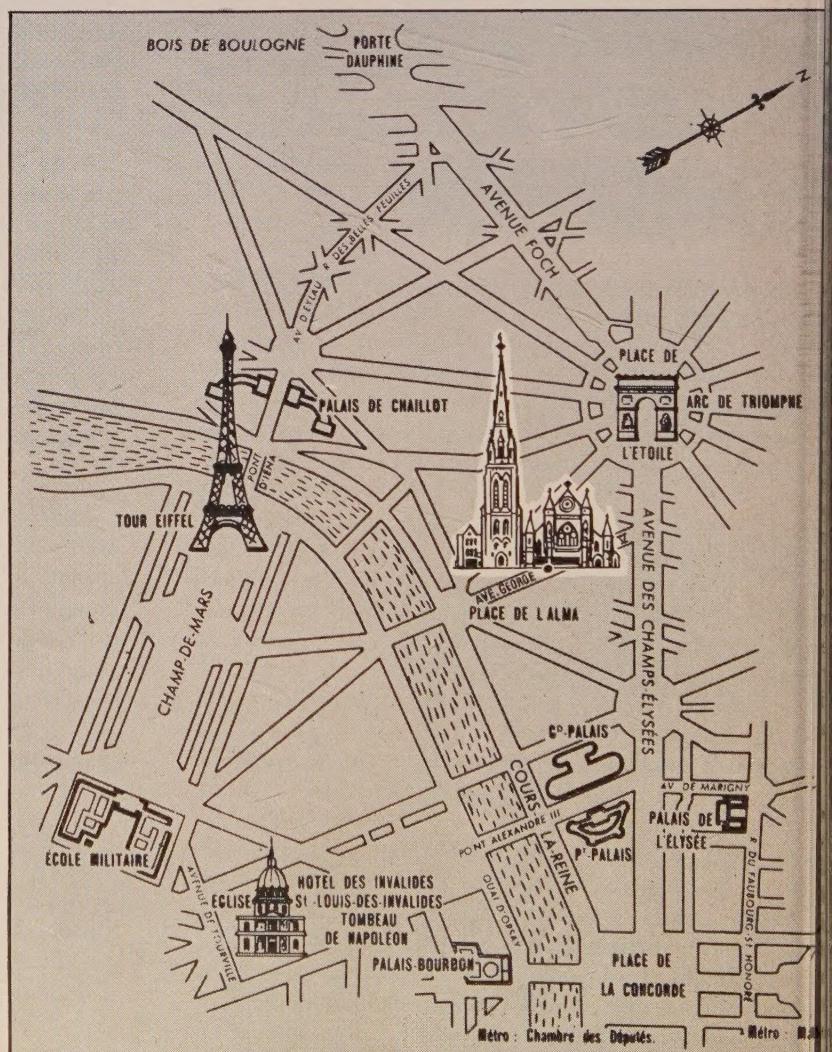
France is, as most everyone knows, outwardly a Roman Catholic country. It is not, however, without a large Protestant minority. It was France, we remember, which produced John Calvin who had one of the greatest minds of all the leaders of the Reformation. His book, *The Institutes of Religion*, is, in a sense, a tribute to the strength and logic of the French language. Certainly it is one of the great French classics. The struggles which the Protestant martyrs of the civil war in the Cévennes, began long ago, is bearing fruit today in the religious and intellectual freedom of this land. Almost alone among predominantly Roman Catholic countries, there is real freedom of thought and of conscience in France. This freedom is defended with a fierce passion by all Frenchmen, whether they be Roman Catholics or Protestants.

As one journeys north from Paris toward Dieppe and on to England, he can visit some of the historic places associated with the Reformation. It is an example of French fairness that this country, although predominantly Roman Catholic in its formal allegiance, yet still honors these heroes of the Protestant Reformation.

Having at least a little Huguenot blood in my veins, I have had a special interest in this. For example, there is the 16th century Church of Saint-Eloi which has been made into a Protestant shrine. Dieppe, which came under Protestant control in 1560, has many memories of Protestant heroes. Here John Knox lived and preached during his exile, but after the revocation of the Edict of Nantes many of the most stubborn leaders of the Protestant revolt were imprisoned in the castle. Nearby are the statutes today of two famous Protestants, both seafarers. The first is that of Jean Rigault (1520-1565), whom Admiral de Coligny sent to America to try to prepare a colony for Protestant refugees. He settled at Port Royal Sound in Florida where he and all his companions were killed by the Spaniards, not because they were Frenchmen, but because the Spaniards considered them heretics. The second statue is that of Abraham Duquesne (1610-1688), who became one of the greatest of all French naval leaders. So great was his prestige that he was spared the proscription which followed the revocation of the Edict of Nantes. When his children went into exile, he remained in France, a lonely exile, finally to die of grief. It is true that the Protestant Church in France today is small numerically, but certainly the influence of

French Protestant leaders has been great upon the life and thought of France. Their memory is not forgotten.

And so we are on our way to England, the home of the English Reformation, where Church affairs took quite a different turn from those in France. Here is the rock from which we Episcopalians were hewn. For all her faults, and her mistakes of the years and all her shortcomings, the Church of England has given to us the Book of Common Prayer and that way which we call the Anglican way, the Via Media. We shall see a good bit of our English *ECNews* correspondents and we hope to talk to Dr. Fisher, the Archbishop. We shall be trying to find out the reaction of the man in the streets to the Archbishop's bold statements on public issues, and especially to his strong speech in the House of Lords on the Cyprus situation. The Church of England, however weak it may seem, still, at the critical moments of the nation's history, speaks as the conscience of the people.—W. S. L.



American Cathedral in Paris

'HE NEWS IN BRIEF

Quick Reports from Around the Church

Kenosha, Wis.: The Man Behind the Music . . . Newark Goes Over the Top . . . Some Tales of Old, Old Churches . . . Albuquerque: The Navajos Score Another First . . . A Big Bang In Washington . . . New School for Salt Lake

When St. John's Cathedral in Albuquerque was started in 1950, the Navajos of the San Juan Indian Mission at Farmington, N. Mex., were the first to contribute to the building fund. Last month, the Navajos were again the first to answer the call for help. Five delegates presented \$50 to Dean E. A. Skipton for the retirement of the cathedral's \$110,000 building debt. "We're highly gratified," said Bishop Charles J. Anselmo. "Such a gift is quite a sacrifice for the Navajos."

Think! A parish bulletin in Delaware offers a bit of advice to its communicants: "It is best to kneel while others are receiving Holy Communion, but if your knees get tired and you are so uncomfortable you cannot enjoy the service, then use your head."

One hundred years ago, Daniel W. Foster, a Free Baptist, moved from Augusta (which is down in Maine) to Melrose (which is up in Massachusetts). Hearing that a group of 15 persons had started an Episcopal church, the old gentleman exclaimed: "Horrors! What kind of a church is that?" He took a look for himself—and became senior warden of Trinity Church, Melrose. Not long ago, Trinity celebrated its 100th anniversary. Some of Mr. Foster's descendants are members of the congregation, which now worships in an imposing edifice of Gloucester granite. Under the leadership of the Rev. Warren C. Herrick, rector, the congregation recently built a \$150,000 addition to the parish house. Bishop Norman B. Nash of Massachusetts took part in the church's centennial services.

Churches, like people, get older and older (see above). One of the oldest of them all is Gloria Dei (Old Swedes') Church in Philadelphia, which last month celebrated the 314th anniversary of its founding. Gloria Dei is the oldest church in Pennsylvania, and the third oldest in the nation in continuous service. Meanwhile, another Old Swedes' Church, this one in Wilmington, Del., celebrated its 257th anniversary, and St. Anne's Church, Middletown, Del., marked its 1st year. Farther north, in Elizabeth, N. J., St. John's Church took note of its 250th anniversary.

► On Saturday, June 2, about 1,500 persons gathered in the National Cathedral in Washington for a concert. Suddenly, during a hushed phase of the oratorio, "King David," a thunderous blast echoed through the Cathedral. A bright tongue of flame shot out from an unused gallery about 60 feet above the cathedral floor. The Very Rev. Francis B. Sayre Jr., dean of the cathedral, later found the remnants of a small but "well made" time bomb. Police said they believed the bomb had been planted by a prankster, because it had been placed where it could do no harm to persons or property. At month's end, the culprit had not been found.

► The Executive Council of the Diocese of Los Angeles last month urged the Federal government to review its policy which promotes the transfer of Indians from their reservations to Los Angeles. The committee's resolution noted that the government's program is moving at a speed which does not "allow the Indian people sufficient time to become oriented to an urban way of life." This, the committee said, is creating problems for the Indians in personal happiness, housing and adjustment. The committee urged that the government adjust its relocation pace to "insure the best welfare of the Indian people."

► The Rev. H. Kilworth Maybury is known as the "man behind the music" in Kenosha, Wis. For years he has boosted the city's symphony orchestra and recently had a part in getting a new \$8,000 organ for Kenosha High School. Last month, Father Maybury, who is chaplain at Kemper Hall, was given a citation and award from the National Recreation Association for his "outstanding services to the community music program."

► The Americanism Award of the Jewish War Veterans of Michigan was presented last month to the Rt. Rev. Richard S. Emrich, Bishop of Michigan. The citation praised Bishop Emrich for his "courageous action in translating the convictions of his communion into an effective expression of the fundamental principles of democracy."

NEWS IN BRIEF

CONTINUED FROM PRECEDING PAGE

► **Capitol corridors:** Prospects were bright last month that clergymen would soon have reduced fare privileges on airliners. The Senate passed legislation that would grant reduced fare on a "space available" basis. This means that clergymen will be carried at lower fares only when they do not displace regular fare-paying passengers. It will be entirely optional with the individual airlines as to whether they wish to grant such reductions. The bill, which now must be passed by the House, does not specify the amount of the reductions, but railroads have traditionally given clergymen a 50 per cent cut in fares.

► Once each year, Dean Sidney E. Sweet of St. Louis's Christ Church Cathedral used to invite a rabbi to preach from the pulpit of the cathedral. Last month, the St. Louis Rabbinical Association presented Dean Sweet with an illuminated scroll describing him as a "churchman of stature." The rabbis praised the dean for his "faith in God, moral courage, universal sympathies, spirit of brotherhood, and forthright preaching." The custom of inviting a rabbi to the cathedral was a precedent set by Dean Sweet, who is retiring Sept. 1.

► **Villanova University**, a Roman Catholic University near Philadelphia, honored J. Stanley Morehouse with a Doctor of Science degree last month at commencement. Dr. Morehouse, who is dean of the university's school of engineering, is a life-long Episcopalian and an active communicant of St. George's Church, Ardmore, Pa.

► **Over the top:** The Diocese of Newark oversubscribed its Episcopal Advance Fund last month by nearly half a million dollars. The goal was \$1,100,000, but the 147 parishes and missions in the diocese came through with a whopping \$1,545,431. Of this amount, \$880,000 will go toward missionary expansion, and \$100,000 will go toward a new conference and retreat center. The diocese's home for the aged at West Orange will receive \$50,000, and Christ Hospital in Jersey City, the only Episcopal hospital in the state, will receive \$20,000. Announcement will be made later of the disposition of the excess.

► **The 13th edition of *A Dictionary of the Episcopal Church***, which contains about 1,000 church terms, will be distributed in October by the Trefoil Publishing Co. of Baltimore. All profits will go toward support of the Episcopal Church Home for Orphan Children in York, S. C.

► A new Episcopal high school for boys will open next fall in Salt Lake City, Utah. Bishop Richard S. Watson says the school, to be known as St. Mark's, will be the only diocesan high school for boys between Minnesota and California. It'll be located in two remodeled residences adjacent to the Rowland Hall School for Girls, which the Church has maintained since 1881. The boys' school will be limited to 15 students each in the seventh, eighth, and ninth grades, with an additional grade being added each year until a complete junior and senior high school curriculum is attained. Robert Landis Bolbach of Toledo, O., will be the headmaster. Bishop Watson said plans call for moving the school to its own grounds after it outgrows present facilities.

► **The Rev. Dr. John H. Esquirol**, rector of Trinity Church, Southport, Conn., is the new dean of Christ Church Cathedral in Hartford. He succeeds the Very Rev. Louis M. Hirshson, who became president of Hobart and William Smith Colleges in Geneva, N. Y., this month. A former lawyer in Brooklyn, Dr. Esquirol was a delegate at the last three General Conventions and was a delegate to the Anglican Congress of 1954.

► How's this for community relations? St. Martin in the Fields, a mission on Grand Island, N. Y., moved into a new building last month and turned its former chapel over to the town for use as a badly needed youth recreation center. Said the Rev. Richard Baker, vicar: "Christian action must go beyond mere talk. It needs to be practical!"

Ticking It Off . . .

The Rev. George W. R. MacCray has resigned as associate director of the Presiding Bishop's Committee on Laymen's Work. He's going to become the executive secretary of the new Speakers Bureau Division of the Church's Promotion Department. . . . The Rev. Raymond T. Ferrin, rector of Christ Church in Nashville, is the new president of the 10-year-old Nashville Association of Churches. . . . Dr. Stephen F. Bayne resigned not long ago after 34 years as church warden of Trinity Church in New York. He's the father of Bishop Stephen F. Bayne Jr. of the Diocese of Olympia. . . . Two anniversaries: The Rt. Rev. Edwin Jarvis Randall, retired suffragan bishop of Chicago, who celebrated the 60th anniversary of his ordination, and the Rt. Rev. Oliver L. Loring, who had his 15th anniversary as Bishop of Maine.



THE CHURCH ACROSS THE NATION

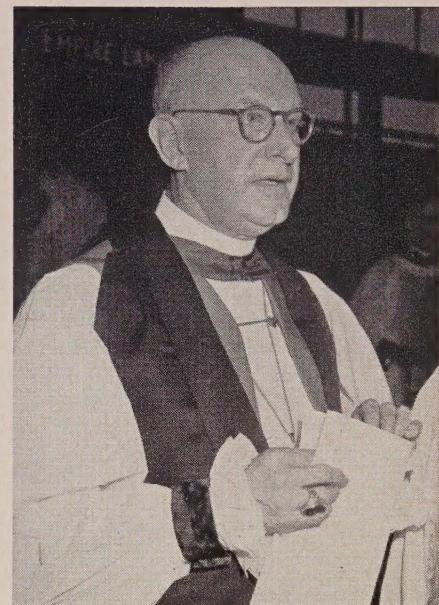
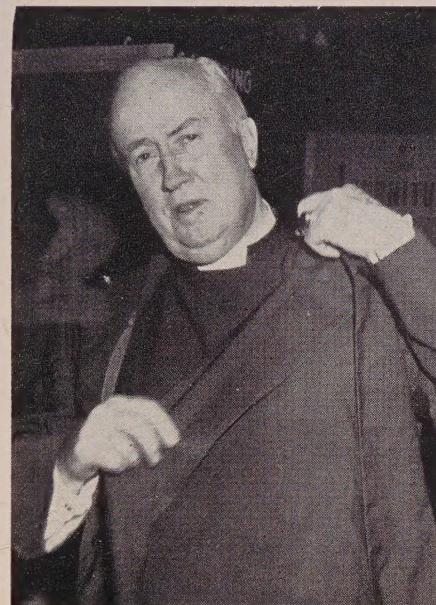
'Renegade Monk'

SPAIN: KICKBACK FROM A CONSECRATION

In Franco Spain, such "heretical" publications as Protestant Bibles and religious pictures are fair game for Roman Catholic Church, government officials, and just about anybody who wants to protect the masses from "error." For example, a Roman Catholic magazine in Madrid once said:

"Those who have no other means of counteracting the harm done by these false preachers (Protestants) may create disorder in the churches without harming people. As concerns destruction of furniture or other effects, we must make the distinction between those objects with an heretical value—such as Protestant Bibles, prayer books, pictures that are hostile to the true religion, tables, chairs, pews and all other objects used in sacrilegious services—and those objects of common usage, such as personal effects. The former should be destroyed, and the reason for doing this is evident. Is it not an elementary charitable duty to protect the innocent from the brigand? It is also a duty, then, to destroy the instruments which the brigand uses to do evil."

Last month—in the kind of act that makes liberal Roman Catholics in many nations squirm in embarrassment—the Roman Catholic hierarchy in Spain again began sniping at the 20,000-odd Protestants in their midst. Bishop Zacarias de Vizcarra, spiritual adviser to Spanish Catholic Action, charged that Protestants were continuing to threaten the Roman Catholic unity of Spain. He accused government authorities of being overly tolerant of Protestant activities. In particular, he criticized what he termed the excessive distribution of Bibles by Protestants, in view of their comparatively small numbers. The bishop mentioned the recent confiscation of over 36,000 Bibles and other religious publications at the Madrid headquarters of



Don Berg

Bishops Stephen Keeler (left) and Reginald Mallett: Not for real

the British and Foreign Bible Society. Such a quantity of material, he argued, "cannot be for the small Protestant minority and must therefore be destined for distribution among Catholics."

The bishop said that Gibraltar "has long been a convenient channel through which international Protestantism has been accustomed to support its creatures in Spain." This was in reference to the recent consecration of Dr. Santos Molina as Bishop of the Spanish Reformed Episcopal Church (*ECnews*, June 24). Dr. Molina was consecrated by Bishop James McCann of the Church of Ireland, and by Bishop Stephen E. Keeler of Minnesota and Bishop Reginald Mallett of Northern Indiana.

The Roman Catholic prelate described Bishop Molina as a "renegade monk who had renounced his vows" and who was condemned to 12 years imprisonment after the Spanish Civil War under a law suppressing free-

masonry. (Bishop Molina spent three years in prison for his activities.) Furthermore, the prelate added, neither Dr. Molina nor the bishops who consecrated him were "true bishops" of "true churches," not being in direct line of apostolic succession.

Bishop de Vizcarra's statements were published in *Ecclesia*, the official weekly of Catholic Action. He contended that the presence of a large number of Protestant Bibles was a violation of the Spanish constitution which forbids "outward demonstrations" of any religion except Roman Catholic.

The bishop charged that Protestants in Spain "pay little heed to the laws, being confident of support from the United States and British governments." He added that Spain was being "menaced" because Protestants have proportionately more churches than Roman Catholics in the country.

'Bro, You Pray for Us?'

It's a Long Way From Broadway to Nevada

If you're old enough, maybe you remember him as Gareth Hughes, the heart-breaker of the silent films. You may even know of him today as Brother David, an Episcopal lay missionary. But to the bronze-cheeked youngsters of three Nevada Indian reservations, he's known and loved as Bro. Just plain Bro.

"Bro, I need dress . . . Bro, Johnny don't have shoes . . . Bro, our baby sick. You pray for him, please?"

Last month, Brother David — 62 now, but still handsome with his flowing white hair — returned to New York, the scene of his famous days as a matinee idol. He came on behalf of his beloved Piutes, the Indians of Nevada, for whom he has devoted the past 12 years of his life. Brother David is in poor health now, so his days as an active worker for the Church are over. Even so, he plans to give the rest of his life to the Piutes in a non-denominational capacity. What he needed was a 20-foot house trailer that could be pulled by his old station wagon. There's a long way between reservations in Nevada, and Brother David has to have some place to live while on the road.

So he came to New York. He wanted to "see the old place again and put the bite on somebody" who might help him get his trailer. He pounded the pavements, and he got very nervous.

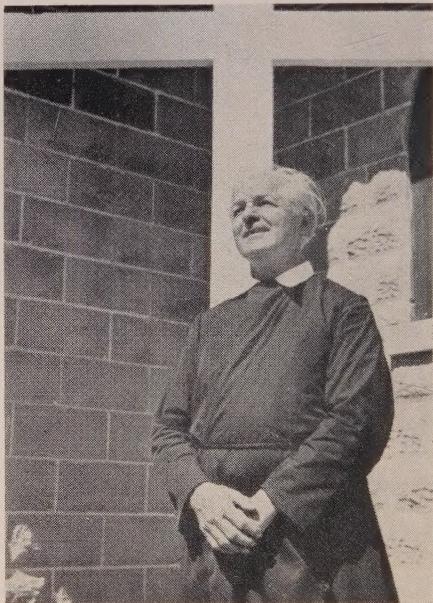
"I saw only white faces," he said, "and I realized that I could not live away from the Indians."

He planned to plead his case over the radio, but at the last minute decided against it. The religious nature of his work would make it inappropriate, he thought, and besides—he had to think of the dignity of his Indian friends. ("After all, they're our only aristocrats.")

Brother David returned to the Piutes without his trailer. He wasn't bitter or discouraged. He was happy and humble and anxious to get back among his friends in the arid wastes of Nevada. Brother David had left New York once before, and he had never regretted it. This was in 1941. It was a lonely night for Gareth Hughes as he strolled from a Broadway Theater to Sardi's Restaurant for dinner. Sitting there, he could look back on a sparkling career as one of the nation's favorites on the stage and screen. He had played opposite

such luminaries as Alla Nazimova, Bessie Love and Pola Negri. But there was something missing. After paying his check, he left the restaurant and disappeared completely from the Broadway scene. He lived in Indian country for four years before becoming a lay missionary. Then, for eight years he preached, baptized, conducted burials, distributed clothing, and shared the happiness and tragedies of the Piutes.

"I worshipped them from the



United Press
Brother David: Something was missing

start," Brother David says. "I never saw so much beauty as in their old faces—never such patience. I thought of the broken treaties, and I thought, 'Maybe I can show them one white person who loves them.'"

Occasionally, his past flashes before him on the Indian reservations. When some of his Piute friends see an old silent movie on television when they visit Reno, they sometimes come back to Brother David and say: "Bro, I see you on picture. Good!"

Bishop Carruthers Elected Sewanee's 14th Chancellor

A native son of Tennessee and an alumnus of the famed school on the mountaintop has been elected the 14th chancellor of the University of the South.

Bishop Thomas N. Carruthers, of

Charleston, S. C., was installed at the school's 88th commencement exercise June 11, in Sewanee, Tenn.

He succeeds the Rt. Rev. R. Blane Mitchell, Bishop of Arkansas, who has served for the past six years. Chancellor must be a bishop of one of the school's 22 owning dioceses. He may not succeed himself.

Bishop Carruthers is president of the Fourth Province, which includes 15 dioceses in nine southern states. His connections with both Sewanee and Tennessee have been many. He was born in Collierville and educated at the University of the South, receiving a B.A. from the undergraduate school in 1921 and a B.D. from the graduate school of divinity in 1929. He later taught in Baltimore, Swarthmore, Pa., and at the English department at Sewanee. After his ordination, it was a Tennessee church — St. Peter's, Columbia — that became his first ministerial post. He became Bishop of South Carolina in 1944.

His alma mater awarded him an honorary Doctor of Divinity degree in 1940.

The *Nashville Banner*, commenting on his election, editorialized:

"Few men are blessed with the qualifications he so richly possesses . . . his fruitful life has served as a stimulant to other churchmen and appears, from his election as chancellor, that his faithful service will continue on a wider basis."

In stepping down as chancellor, Bishop Mitchell said he'd stay at Sewanee in retirement. He will be succeeded as Bishop of Arkansas by Bishop Coadjutor Robert R. Brown in October. During his administration, he has been instrumental in expediting work on Sewanee's chapel begun a half century ago and scheduled for completion in the university's centennial year in 1958. And during his tenure, a board of trustees' statement against encouraging Negro admissions resulted in the resignation of the then dean—the Rev. Craighill Brown—and several of the seminary faculty. There is no policy forbidding Negro enrollment—other than state statutes governing segregation—and Negroes have since joined the student body of the seminary.

Although the seminary suffered a drop in enrollment following the segregation controversy, latest figures show it regaining strength. Last September the school recorded a total enrollment of 83, equaling a record high set in 1952.



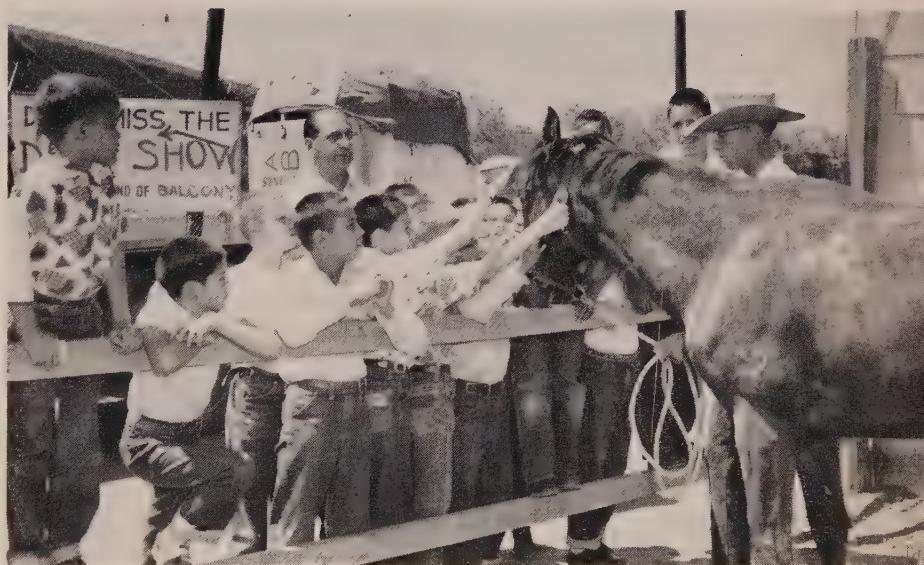
The Lakewood Westernaires form a parade color guard.



Carnival hi-jinks: the dunk-a-girl contest was a splash hit, even for the victims.

Wahoo! HAPPY DAYS IN DENVER!

When Colorado Episcopalians put on a whinging, they do it up brown. Cowboys . . . Indians . . . brass bands . . . antique cars . . . a full-tilt carnival at the University of Denver fieldhouse. Top attraction of the parade that wound through downtown Denver was Elijah, the packhorse that gained national recognition when he was marooned on a mountaintop in the Rockies. He was fed by hay dropped from a helicopter, and managed to stay alive through the winter. To top it all off, Miss Janice Redmond, from Denver's only Negro parish (Holy Redeemer), won by a landslide in the beauty contest. Last year's winner, Carol Gilbert, rode in the parade. The occasion: Denver's second annual united Episcopal carnival, sponsored by nine area churches and the student nurses at St. Luke's hospital.



"It was real cool, fellas!" Elijah tells orphans from the Colorado Children's Home how he spent the winter.



Most amazing result of the four-day fiesta was the fact that the churches came out on top financially. An estimated gross of \$8,500 was taken in, with expenses figured at \$3,000. City merchants said it normally takes five years of operating "in the red" to build up sufficient ballyhoo to clear a profit. Police called the parade "one of the nicest and cleanest Denver ever had." Mayor Nicholson was the parade's grand marshal. Proceeds will go to aid the building funds of the sponsors.



It was "drive your own" with an assist from Mom, and not a Trooper in sight

Yes, they're real! Lakota Indians add

Denver Hospital to Use Ford Grant for Cobalt Bomb

St. Luke's Hospital, an Episcopal Church institution in Denver, is using part of a \$220,800 grant from the Ford Foundation to build a rotating, radio-active cobalt machine, latest scientific development in the treatment of cancer.

Estimated to cost \$70,000, the installation is scheduled for completion in October. The grant is part of the much-publicized, \$200 million Ford Foundation program to aid the nation's voluntary, non-profit hospitals and educational institutions.

Payment of the grant is in two parts. The hospital has already received \$110,400. A second check will come next year.

The cobalt 'bomb' is said to have a 'punch' equal to a 3-million volt X-ray machine. An ounce of radio-active cobalt, costing \$8,000 and to be procured from the Atomic Energy Commission at Oak Ridge, Tenn., will be placed in a 'head' attached to a large ring. Operators can rotate the cobalt in a full circle around the body of a patient under treatment.

The tiny amount of cobalt will be enough to operate the 'bomb' for five years.

The cobalt machine will be housed

in a specially-built brick structure, with 22-inch-thick walls. The 'head' will contain 10 inches of lead shielding.

Paper Asks, 'Is It Open Season on Episcopalian?'¹

The headline in *Variety*, the weekly newspaper for showpeople, was somewhat indelicate: "Another Catholic in Film Becomes an Episcopalian" (see *ECnews*, June 10). The story went on to say that Hollywood studios were tailoring films more and more to meet Roman Catholic objections. The newspaper said the latest instance was "The Leather Saint," a story about a Roman Catholic priest who returns incognito to his old profession, boxing, to raise money for his parish. Roman Catholic authorities, when consulted, objected to a romantic twist in the film, and the priest was promptly made into an Episcopalian.

Last month, *The Pilot*, a Roman Catholic newspaper published in Boston, rose to the bait. "Surely," the paper said, "it would be possible . . . to treat this theme and its 'romantic flashes' with restraint and dignity which no mature person would find offensive. Instead, a total switch is made which gives the impression of

great Catholic pressure, supersensitivity, and injured innocence."

The newspaper added: "Unhappily, we have had many cases similar to this one where the movie people have gone to great lengths to point out that the clergy or the nuns involved in the picture were not Catholic. In most cases, they turn out to be Episcopalian—and for some reason this seems to allow the film folk to ridicule them or make scoundrels of them. Is Episcopalian interest less effective than Catholic interest in Hollywood? Is it open season on Episcopalian religion when it is forbidden to take pot shots at Catholics? Surely this business of substituting one religious group for another when the script gets rough is no answer to the problem."

The newspaper said that if a film is anti-religious or if it ridicules a religious group, then it has no place in the nation's theaters.

The story in *Variety* pointed out that another instance of Roman Catholic pressure on movie-makers involved the British film, "Black Necessity." Roman Church authorities forced a foreword making it plain that the sisters in the movie were Anglican, not Roman Catholic.

Canon Gibson, Chicago's Friend of Poor, Retires

A man who, at the age of 90-plus years still considers himself "young enough to do the Lord's work" brought one phase of that work to a close last month.

The Rev. Canon David E. Gibson, who gave up a career as a photographer to enter the priesthood, retired as director of the Cathedral Shelter, an Episcopal welfare institution founded in 1919 in Chicago. Canon Gibson is one of the city's best-known friends of the poor and homeless.

It was at a midnight Holy Communion service in 1894 that Fr. Gibson decided to dedicate his life to helping the poor. He carried on that ministry for awhile, but turned to photography when he found that photography was interfering with his charity work. He founded the Cathedral Shelter in 1919 after he became a deacon. He became a priest in 1923 and in 1931 was made an honorary canon. The shelter was later moved to the Church of the Epiphany, whose modern building was dedicated in 1954.



Episcopal Church Photo

Mission to Lebanon: Sixty-two delegates from Asia, Europe and the United States visited Beirut, Lebanon, last month for Church World Service's second annual conference on Arab refugee problems. The Episcopal Church's relief program for Arabs is financed by the Good Friday Offering, which amounted to \$31,000 this year. Mrs. Harper Sibley (above), an Episcopalian and former president of United Church Women, was one of the delegates, along with her husband, The Rev. Dr. Almon R. Pepper, executive director of Christian Social Relations for the National Council, was also a delegate.



RNS

For Racial Tolerance: Day of Witness parade in New York City

Southern Racial Justice Goal of "Day of Witness"

In New York City, brotherhood was on the march. Floats and banners proclaimed the theme of racial justice for all men. Negroes and Puerto Ricans, representative of the inter-racial churches that dot the city, paraded with white children, clergy and laymen from the metropolitan area and adjoining states.

The event was the third annual Day of Witness, sponsored by the New York Urban Priests' and Urban Laymen's Groups. In the line of march were representatives of Episcopal, Eastern Orthodox and Protestant churches. They came from New York, New Jersey, Baltimore and Philadelphia.

They then participated in a Communion service, at which the Rev. Edward Chandler, rector of St. Peter's Church in Manhattan, was the celebrant.

Dr. Shelton Hale Bishop, rector of St. Philip's in Harlem, told the inter-racial congregation:

"This service speaks of sins confessed and forgiven — today representative of sins of prejudice, hatred, segregation, intolerance, nasty little compromises and shameful bigotry and hypocrisy; of blasphemy against the God behind a brown face and idolatry in preposterous concepts of white superiority."

The observance, held May 26, had the theme: "One Family in Christ: For Racial Justice in the South." Money received will go to aid Christian work against segregation and

racial prejudice, particularly in the South. Last year's offering — more than \$3,000 — went to support the work of the Anglican Community of the Resurrection in combatting segregation in South Africa.

Mr. Chandler announced that past success of the Day of Witness will mean an expanded program in the future. He is president of the New York Urban Priests' Group.

Pittsburgh Plans Expansion; So Does Southern Virginia

Expansion was a theme in two diocesan conventions held in May.

Pittsburgh voted unanimously to ask all parishes and missions to increase their quotas by 10 per cent.

Southern Virginia laid ground work for a capital funds campaign of \$500,000.

Pittsburgh also voted a name change from "Episcopal Diocese of Pittsburgh" to "Protestant Episcopal . . ." The word, Episcopal, was added two years ago to prevent confusion with the Roman Catholic diocese there. Protestant was added to conform with the national Church's official title.

Looking ahead to the Jamestown 350th Anniversary next year, Southern Virginia voted to invite the Archbishop of Canterbury and the Bishop of London to take part in the observances. The Bishop's Commission on Race Relations voted to continue studying the integration-segregation problem and urged much "thought, reflection and prayer."

Unity in Deadlock at Top, Pike Tells Presbyterians

Church unity is in a deadlock, according to the Very Rev. James A. Pike, dean of New York's Cathedral of St. John the Divine.

The reason, he told delegates convening in Philadelphia for the 168th General Assembly of the Presbyterian Church in the U. S. A., is that all the effort has been at the top level. The "rank and file" hasn't shown much interest.

"Real unity," the dean predicted, won't come until the man in the pew takes "a positive view of the special emphases of the various traditions, and comes to yearn for a unity that is not a lowest common denominator, but an adding together of all of the special insights which the various traditions of Christianity have espoused."

The dean pointed out that "national committees are very useful for the clarification of theological points and differences in forms of government," but he called for "more inter-relationships on the local level" in order to grasp the importance of the different emphases and "to appreciate each other."

He warned, however, against unity for its own sake.

"It is important," he said, "that each group hold fast to the emphases which have made it great, not only for its own service, but for its contribution to the coming great church."

Outlining what he considered the special contributions of each leading tradition to a world church, he cited:

- The primacy of God—God first, and man second, at every point—in the Presbyterian-Reformed tradition.
- The special Lutheran stress on justification by Faith.
- Local responsibility — the Church is the people and the people is the Church—as exemplified by Congregationalism.
- The Baptist emphasis on the separation of the Church from the world.
- The continuity of the visible structure of the Church, and the presence here and now of the "Communion of Saints," as emphasized by Episcopalians.
- The Methodist stress on sanctification.
- The discipline and loyalty of the Roman Catholics.
- The mystery and awe of the Eastern Orthodox Church.
- The Friends' (Quakers) "quiet waiting on the Holy Spirit."

Play Ball!

Are You In Shape – Spiritually, That Is? Better Tune In to The Game-of-the-Day

Fans are already pop bottle and peanuts deep into that season of the year when "play ball" is the battle cry of hot afternoons.

But in Clarksville, Tenn., new words are being pitched at baseball fans who tune in to the big league game of the day. When it's time for a station break or a spot announcement in the broadcast, they hear something like this:

"Great stress is put on the value of the proper amount of food, rest, exercise and recreation needed to keep our bodies fit. By keeping in shape physically, we work better, feel better, and are better able to ward off many diseases. But let's not forget the importance of keeping in shape spiritually, too. Attending services regularly at the Clarksville area church or Fort Campbell chapel of your choice is the best training program toward this goal . . ."

What's behind all this? The churches themselves are sponsoring the major league "Game of the Day" broadcast.

What makes this unique arrangement even more unique is that the

idea came from Parry Sheftall, station manager for WJZM in Clarksville, rather than from ecclesiastical circles. He offered the whole game to the area churches at a reduced price. The idea was that the station would contribute to the cost, along with the churches, as a public service.

Well, even the reduced price was too high for parish budgets. So, the town's businessmen were asked if they'd buy the game and contribute it to the churches as well as the nearby Fort Campbell, Ky., chapels. They agreed.

From the original plan grew the Clarksville Area Radio Religious Committee which includes the Clarksville Ministerial Association, the Roman Catholic Church, and the chaplains from Fort Campbell.

As a result, the majority of announcements during WJZM's baseball broadcasts urge listeners to attend church and to emphasize the spiritual element in the home. Of the 48 participating businesses, six are owned partly or in whole by Episcopalians.



ONWARD TO COMMUNION: More than 4,600 men marched in procession to the Mechanics Building in Boston last month to attend the sixth annual Protestant Laymen's Communion Breakfast. Earlier, they had received Communion at churches of various denominations. The Episcopal Club of Massachusetts was one of the joint sponsors of the event.

WHAT THEY'RE SAYING

The Rev. Alexander Smith, rector of St. Mark's Church, Springfield, Vt. (in a sermon before leaders of veterans' groups): "How we have cheapened the sacrifices of others by demanding so many special privileges for non-wounded veterans in our many wars. Certainly the clear firm voice of Gen. Bradley on this score is a welcome relief. How ashamed we must be that in so many of our communities right here in Vermont, the good that veteran organizations have accomplished so far overshadowed by the divisions maintained by veterans' groups that are the breeding grounds of much of our adult and juvenile delinquency . . . We have far to go in this as to combat the desire for ease and irresponsible living."

* * *

The Rev. Joseph W. Zneimer, rector, Trinity Church, Lancaster, N. Y.: "If the Methodist and Episcopal churches should merge, it would result in the watering down of the faith and practice of the Episcopal Church. No one must deny that the Methodists are sincere in their beliefs and practices, for they are God's children as well as we are. God's children. But how can we attempt to speak about the merger of two churches who are growing further apart in doctrine and practice by the day?"

* * *

The Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia: "Communism, materialism, paganism and lust for power and pleasure menace the world because they speak out in the marketplace in a voice that can be heard and because they speak those things in which men are interested. It is in the marketplace where the voice of the Church must also be lifted . . . I am not cynical about the American way of life. But I am critical of it when it fosters dual religion—one for the pew and one for the road; when it assigns the church to an isolated role devoid of meaning and message for the whole of life."

* * *

Dr. Elmer Hess, Erie, Pa., president of the American Medical Association: "Belief in God is the doctor's ally. Unless a man believes in a power greater than himself, he has no right to practice the healing art. There will come a time when the scientific skills you have are going to be worth a tinker's dam."

ity on the Agenda:

Presbyterian, South India Relations Debated at Conclaves in British Isles

At two recent meetings in the British Isles, the Archbishop of Canterbury, the Most Rev. Dr. Geoffrey Francis Fisher, found himself coming to grips with some of the Church's most hotly-debated issues. In two instances they related to relations with her Communions.

In the favored position of being by the third Archbishop of Canterbury in history to be asked to address the General Assembly of the Church of Scotland in Edinburgh, Dr. Fisher laughingly told his audience he felt like a Daniel in a den of theological lions.

Only one diehard partisan—an older commissioner—agreed with him. "What the deuce is he doing here, anyway?", he queried.

But others set aside the traditional animosity between the two Churches, and gave a warm reception to the prelate's statements on the progress of Presbyterian-Episcopal unity: "I am always optimistic when things are on the move."

In his talk the Archbishop struck the key to effective unity: "how far we can agree, and how far we need agree, in order to work together as one body in Christ."

At the Convocations of York and Canterbury, Dr. Fisher—along with the Archbishop of York, Dr. Michael Ramsey—faced the ticklish problem of another "relationship"—the Anglican Communion's official attitude towards the hybrid Church of South India.

In the hands of the two prelates were petitions signed by more than 1000 clergy taking issue with recommendations adopted last July by the convocations.

The proposals advanced at that time set the stage for a "conditional intercommunion," by which Church of South India members were welcomed at Church of England communion rails while visiting in England, and C. S. I. clergy, if episcopally ordained, could celebrate.

In January the Archbishop of Canterbury had answered the criticism—largely from "high Church" quarters—by stating:

"I would say at once that no single

one of us wishes either by intention or by inadvertence to betray any single part of the truth committed to us . . ."

At the recent York convocation, Dr. Ramsey defended the Anglican Church's attitude toward C. S. I. by stating that reformation is a continual activity of a Church which is alive, but warned:

"Reform, both of a Church's worship and a Church's laws, must embody what is likely to last and must not tie the Church up with a set of passing fashions . . ."

Upshot: the York convocation decided not to receive the petition (objecting to the C. S. I. stand), but to have it printed at its next session. Canterbury referred its petition to the standing committee.

(The C. S. I. controversy has gone far beyond the shores of the Indian Ocean and the English Channel. Last year in Hawaii, General Convention took under advisement the matter of the American Episcopal Church's attitude. Result: Presiding Bishop Henry Knox Sherrill has appointed a five-man delegation to go to India

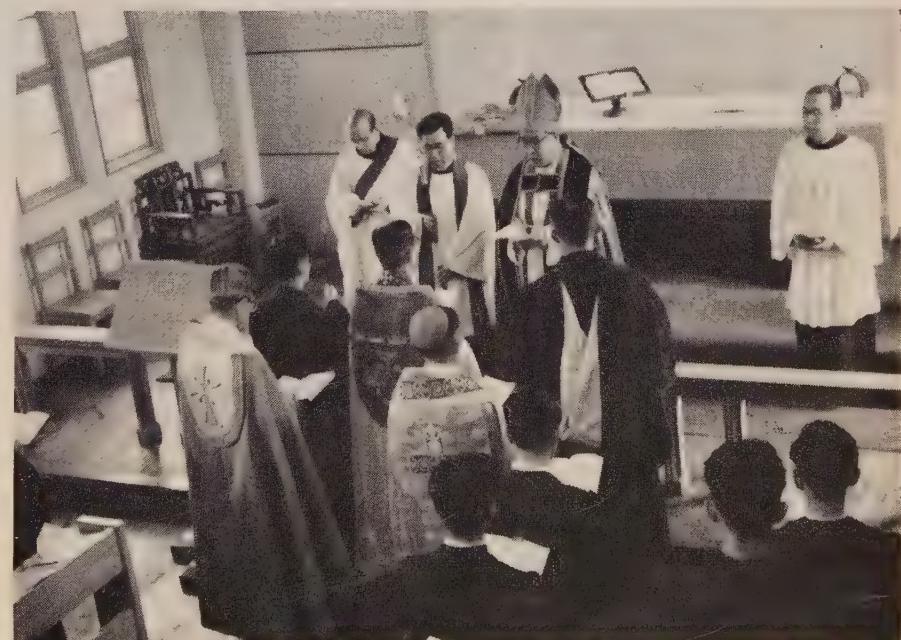
this summer to view the problem firsthand and report back to the 1957 annual meeting of the Joint Commission on Ecumenical Relations.)

Turning to other matters, the Convocations of York and Canterbury decided against inserting a clause in marriage canons that would prohibit clergy from remarrying divorced persons.

The Lower House of Canterbury rejected a resolution that would have allowed a bishop to permit qualified women to conduct or help conduct Morning and Evening Prayer. The Upper House had approved the measure. The York convocation allows women to perform this ministry.

Archdeacon Peterson Named Dean in Panama Canal Zone

The Ven. Mainert J. Peterson, Archdeacon of Colon and rector of Christ Church-By-the-Sea in that city, has been appointed dean of the Cathedral of St. Luke, Ancon, Canal Zone, succeeding the Rev. Malcolm R. MacDonald. The new dean served churches in New Jersey before coming to Central America in February, 1955. In college he majored in music teaching and has used this in his church work. Mr. MacDonald has accepted a call to become rector of Grace-St. Luke's Church, Memphis, Tenn.



New Dean for Tokyo Seminary: Presiding Bishop Michael H. Yashiro, of the Holy Catholic Church in Japan, officiates at the installation of the Very Rev. Matthew Yuzuru Mori as eighth dean of the Central Theological College in Tokyo, succeeding the Rev. Shunji F. Nishi.



ECUMENICAL REPORT . . .

A Comprehensive Report of the Mission of the Church throughout the World

A Summer of Ecumenical Activity, Plus Some Tales of Service and Self-Help

This summer, as in previous summers since the First Assembly of the World Council of Churches was held in Amsterdam in 1948, a few Episcopalians will trek to other parts of Europe to represent our Church on a work-vacation.

The meetings will be held in Herrenalb, Germany, a small village in the Schwarzwald just south of Frankfurt and due west of Stuttgart. All of the Divisions of the World Council will meet there.

The following Episcopalians will represent us this summer: Mr. Rodgerick French is chairman of the Working Committee on the Youth Department under the Division of Ecumenical Action, and also serves on the Divisional Committee on Ecumenical Action. The Rev. Theodore O. Wedel is chairman of the Working Committee on Evangelism, and serves on the Divisional Committee of the Division of Studies. Mrs. Theodore O. Wedel serves on the Working Committee on the Commission of the Cooperation of Men and Women in Church and Society, which is under the Division of Ecumenical Action. The Rev. Joseph Kitagawa serves on the Working Committee on Missionary Studies. Charles P. Taft and the Rev. James W. Kennedy serve in the Department of Information. All these meetings will be held July 19-23. Meeting a little earlier, July 17-20, will be the Working Committee on Faith and Order of the Division of Studies, on which the Rev. Eugene Van N. Goetchius will represent the Rt. Rev. Angus Dun. The Rev. Francis O. Ayers will not be able to attend the meeting of the Working Committee on the Ecumenical Institute. The Executive Committee of the World Council of Churches will gather in Vienna for a meeting en route to Matrahaza, about 50 miles from Budapest on a 2,000 foot mountain. There the Central Committee will meet in a railroad workers' Rest House. All those who attend the Cen-

tral Committee meeting will travel together from Vienna to Matrahaza by chartered bus. The Rt. Rev. Henry K. Sherrill, the Rt. Rev. Angus Dun, Charles P. Taft, who is substituting for Dr. Nathan Pusey, will represent the Episcopal Church at this meeting.

The report of what happens at Her-

ralb and Matrahaza will appear in these columns in a September issue of *ECnews*.

Service to Refugees. One good example of this is the account of the recent operations of this Division in the area of refugee work and inter-church aid to the Orthodox Church of Greece. In between such stories as "Grief and Glory in Greece" and "Water Pipes and Barrack Churches" is a very simple story of a pilot project of practical inter-church aid to the villages of northern Greece.*

Modern Greece was set free from centuries of Turkish rule only in



ON THE JOB: Parker Rowe (left, second row), a member of the Greek Team, is shown during a visit to the Greek village of Pontikates. With him are the village president, the school teacher, and the priest. From a vantage point in the churchyard, the group has a sweeping view of the valley below the village.

ralb and Matrahaza will appear in these columns in a September issue of *ECnews*.

Aid To Greek Churches

There are many little known stories from around the world telling of the far-flung aspects of the work of the World Council of Churches in which we, as a member Church, participate. However, there is no more appealing phase of Christian world cooperation than the multiple work of Inter-Church Aid and

1914. Since then it has endured a series of wars, civil strife, earthquakes and economic depressions which left hundreds of northern mountain villages destroyed and many others without means of increasing their meager food supplies. The average income of these in this area is less than \$133 per year.

* The full report of this project given in "The Greek Team," published by the Inter-Church Service in Greek Villages, 17 Route de Malagnou, Geneva, Switzerland.

James W. Kennedy

According to the Ministry of Welfare, 35% of Greece's 7,900,000 people were registered as indigent at the end of 1955. This was an increase of 1.9% during the year. A government report gives the reason: "The increase is due to the recent calamities, as a result of which many peasants asked to be registered as indigent."

In the fall of 1950 a conference was held with His Grace, Archbishop Ierodion of the Greek Orthodox Church, about ways of helping. A survey was taken to find the most needy areas, and beginning in 1951 personnel, supplies and funds have contributed for a joint program of aid to selected villages in Thessaly, the most northwesterly province of Greece.

Venture in Faith

The Greek Team has enjoyed the best cooperation with the Greek Church and government, and has sought to enable Greek villagers to discover ways of helping themselves, by concepts of the outside world and of the Churches represented by team members.

The Inter-Church Service in Greek villages, a venture in faith, has overcome many obstacles in developing a pattern of ecumenical service which may well be applicable elsewhere.

The basic aim of the team is to pass on skills and improved methods of food production and preservation of communal life to key villagers. Government extension workers, who will continue on their own,

It took nearly three years to finish the key project of cleaning out a long Turkish drainage tunnel two-thirds of a mile long, at places 50 feet deep, but it liberated 200 acres of land for three villages. Part of the land is farmed now for demonstration purposes, showing use of better farm methods, improved seeds, fertilizer, the introduction of better forage and other crops, improved stock and the like. The demonstration farm reverts to the villagers after three years.

Resettlement and agricultural aid

for refugee peasants is another important part of the team program. Forty refugee families have been established in the refugee village of Riziani. A larger group is being settled in Perdika. Forty refugee children are cared for in a day nursery in Jannina. Most of these people left home and land in Albania and other Balkan countries. Gifts from Churches abroad, from CWS-CROP, Heifer Project, the Ford Foundation, the United States Escapee Program and others have provided farm equipment, animals, welfare assistance and irrigation

Church and state. The hope of Greece, as elsewhere, lies in the responsive farmer, teacher, priest and pastor.

The Greek Team is also a pioneer project in ecumenical service. It is one way in which churches of several nations and confessions can share together in meeting the needs and opportunities which confront rural communities throughout the world.

Ecumenical Work Camps

Some seventeen Episcopal young people will participate in ecumenical work camps this summer. Some of them will be going abroad to France



THE FRUITS OF WCC HELP: This view of Perdika shows some of the new homes built for refugee farmers with funds from the United States Escapee Program through the World Council of Churches Refugee Service. Greek Team members supervised the project. A basic aim of the team is to pass on improved methods of agriculture to Greek rural farmers.

machinery. The Greek government provided the land.

This is only part of the story. Millions stand on the threshold of the good life now possible through the resources and techniques of modern civilization.

The Greek Team is a pilot project in agricultural rehabilitation. It is essentially a self-help project based on the native abilities of the Greek village farmer and his family. It functions only as a result of close cooperation of Greek agencies of

and the Netherlands. Over one thousand young people from thirty nations will participate in thirty-eight ecumenical work camps in twenty-three countries of North and South America, Europe, the Middle East and Asia. One hundred and thirty will be going abroad from the United States, with forty-two working in this country.



Editorials

Bishop Penick on "Gradualism"

AT THE RECENT CONVENTION of the Diocese of North Carolina Bishop Edwin A. Penick made a statement on racial integration. For clarity of expression and soundness of principle, it has few equals in the present discussion of this perplexing question. The statement came near the close of Bishop Penick's address to the convention. By resolution it was "accepted as the sense of this Convention." Out of several hundred votes cast there was only one dissenting vote and that was cast by a clergyman.

Before the question was put, this dialogue took place between the bishop and the clergyman: The clergyman said, "Bishop, may I ask what do you mean by the word 'gradualist'?"

"Gradualist means gradualist," replied the bishop. The clergyman pressed his point by saying, "Gradualism means to me accepting integration. That means that if we vote for this motion, we will say that we are in favor of ultimate integration."

"Exactly," the bishop replied.

This we believe was a great moment in the life of a great diocese. Bishop Penick, by his brilliance combined with his forthrightness and his elemental integrity, said in one word what many good but confused men today are taking pages to try to say. Bishop Penick's complete statement follows.

"In closing, let me try to make a statement concerning the massive controversial issue that for months has been uppermost in our minds and deep in our prayers. At the moment, my most serious concern is for the unity of good Christian people as they confront the most difficult sociological problem of the century. We are at a disadvantage in having no historical precedent to guide us as we grope towards a solution. In consequence, we are now confused by a multitude of many voices clamoring for attention. Some of the noisiest of these voices are those of men who seek to exploit a critical human problem to their own advantage. But I

doubt if the reasoning of sober, straight-thinking people of good will is apt to be affected, except temporarily, by the attitude of selfish partisans; other voices are those of impatient extremists, impractical idealists, all of whom I regard as honorable men of character and sincerity. But how these fervent and confident assurances carry conviction. I believe one of the quickest ways towards a right answer would be a bit of humility and a frank admission that no man to date has appeared with the wisdom and judgment to point the way we should go. My own position, to which I tried to give utterance at the Synod meeting in New Orleans in 1954, might fairly be described as a 'gradualist'—a hateful word to many good people. But it seems to me that a human problem so vast in its dimensions, involving the welfare of millions of people, living over a wide expanse of territory, is far from simple, and cannot, in its very nature, yield to a quick solution. To attempt a speedy answer, or even to expect it, seems unrealistic, for it ignores the experience of history, including an era of tragic fratricidal strife. It does not take into account a massive psychological adjustment, affecting basic attitudes and traditions centuries old, that, for good or for evil, do not at the present time, make up the pattern of modern society. This is a mountain of fact and circumstance that only faith in Christ can remove. With all my heart I believe that this realistic attitude will be moved and cast into the sea. But the process, inevitably, must be slow.

"In one of his shortest parables, Christ speaks of the damage that follows the sewing of a new patch upon an old garment. The new piece destroys the old, and the rent is made worse. Also, the introduction of new wine will break old bottles resulting in loss. The new revelations of Christ's truth, which God gives us from time to time, must not be shrunken or diluted to fit outworn and

ntainers. But new forms must be provided to accommodate new discoveries of man, as he continues to progress. 'New occasions teach new dumme makes ancient good uncouth.' But all of a slow process in a gradually evolving so-

ar the end of his ministry, Christ said to his friends: 'I have many things to say unto you, cannot bear them now.' Even the disciples needed time to comprehend, to plan and to gradually, step by step, they learned what should do, and as they were able to receive it, dawned more and more upon their minds. 'Holy Spirit', so the Master promised, 'will bring you into all truth.' The knowledge of what God us to do in solving life's most serious problems is a slowly evolving, progressive experience. It does not come suddenly, and never comes under pressure. It calls for waiting. My conviction that continues and completes what He has begun in

in society is the reason why I am a gradualist, not only by realistic reasoning, but by re-principles to be a 'gradualist.'

now fully well that I am not an authorized man for this Convention, and do not pretend to be the official voice of the Episcopal Church. I only as an individual. And these are the thoughts to my mind that indicate the direction in which a solution lies:

The Supreme Court of the United States is the highest tribunal of this nation. Its decisions are final.

It is my duty as a good citizen to obey the laws of the land. This conforms to St. Paul's admonition: 'Let every person be subject to the governing authorities.'

I am under serious obligation to 'think and know things as are right, knowing that no permanent answer to life's questions can rest upon a surer foundation than righteousness.'

I accept the Christian doctrine of man, namely, that we are all created by God the Father, redeemed by Christ the Son, and sanctified by God

Speaking Personally —



We were eating dinner at a restaurant somewhere between Richmond and St. Petersburg. At a table nearby four people were talking about going to Church next day—it was a Saturday evening. This table was so close that we couldn't help hearing the conversation. Three of our neighbors were wondering why the fourth insisted that he was going to Church, even though they were all on vacation and had a long drive ahead of them. This fourth man, we learned, was a doctor and a Roman Catholic. He said less than any of the rest, and when he did speak he did it with a soft but certain voice. Finally he said, "Well, with me it just isn't debatable. I go to Church every Sunday, but tomorrow I'll make the earliest Mass and I'll be ready to drive with you as soon as you get up." That was that, so far as our friend, the doctor, was concerned.

And that set us to thinking how much security and freedom there is in an ordered way. All four people were free, to be sure, but one of them didn't have to debate his rule of life. He was free from the confusion of an uncertain path.

William S. Lee

the Holy Spirit. To distinguish and differentiate between men is right; to discriminate against them is wrong.

"5. I believe that justice is not man-made, but comes from God; that it is a balanced thing, impartial, impersonal, giving preference or advantage to no man at the expense of any other. I believe that justice is invincible, incapable of being set aside by emotion or false reasoning, and eventually, in all cases, for all people, will prevail.

"To the end that our Church in this diocese may contribute its share towards the progressive solution of the present racial problem, I suggest the creation by this Convention of a standing committee, composed of members of both races, to make a continuing study of this issue, and to report annually to this Convention with specific recommendations for such practical action as, in its judgment, may contribute constructively towards an ultimate solution of this major problem for the Church and State."

THE COMMUNIST WAY OF LIFE

and the Christian Answer

By the Bishop of Armidale

Part V

In Summary:

To combat an evil, you have to understand as much about it as possible—its lures as well as its pitfalls. After tracing the development of Communism, from Marxist theory to the present totalitarian state that is Soviet Russia today, Bishop Moyes throws down the gauntlet. If we would defeat Communism, he says, we must match faith with faith and zeal with zeal and convert Communists (we must not hate them) to a Christian way of life. In this war of ideologies, a Christian, the bishop points out, cannot be neutral.

CHRISTIAN SOCIAL PASSION

Church people need today as deep and real a passion for a just social order as Marx had in his day. Nothing less than an equal passion will enable us to provide a social order which can stand up against the communist appeal.

And what shall be the content of our social order? We might take the attitude, and some Anglicans do, that we must fight for things as they are because there have been many good things in the present social order.

We may take the stand that the evils of the present order are so real—as the communist says—that we must uproot it and destroy it, and replace it with an entire collectivist system. We may, as the true Christian should do, bring out of our treasures, things new and old and say, "there is a third alternative." Dr. Emil Brunner, one of the famous thinkers of today, has reminded us that by reason of State legislation, trade union action and a growing insight in the community, capitalism has been largely tamed and the third way is already in a measure in view.

But how can the three forces mentioned—in all of which the Christian

is concerned—be combined to gain the best results?

THIS IS JOB FOR LAYMEN

Far be it from me to try and sketch a blueprint. That is the task of laymen working in business, industry, commerce and management, severally and together, seeking to guide these three influences to bind themselves in a cord which cannot be broken.

But the Church has a duty to declare principles and give directives. For example, to quote Dr. Brunner:

(1) "The State, which is the most comprehensive and impersonal institution, should be brought into play only where and when the less comprehensive organizations from the family and local community to the organizations of labor and management cannot, or are not, willing to do what in public interest should be done."

Everything, he claims, which can be done by smaller units should be done. **The State can be the devil of our time.** We are far too much inclined to look to the State for everything. Full State control can only be wise and useful in monopoly spheres.

(2) The purpose of this third way (which is neither communism nor capitalism) of developing community and cooperation, is based on the double fact of the dignity of every man as a child of God, and, at the same time, of the dependence of each of us on every other because we differ in function and no man is self-sufficient.

This idea brings us to a second directive, viz., that we must not let the world overcome in thought and fact the value of men! It is on the value of men that we must build. Though profit and the earning of a living are essential requirements in industry, they must never blanket our consciousness of human values. Men must get more significance in our economic life. Economically they are still, for the most part, pawns in the

game. They sell their labor power and draw ever-increasing wages. But their work is not a way of life, they are still "hands," not men. So many of our strikes are expressions of frustration. They seem at times irrational, but they have their source in the longing to mean something and to be counted as worth something. Laymen who are leaders must find ways of giving the men who work under them responsibility in their jobs, some share in the thinking that goes to make an industry. They should encourage initiative and inspire and reward it. Work should make men—not break them by monotony. The control of industry should never only be in the hands of those who provide the money. There are greater facts even than money in industry. The men who manage and the men who work are they who know what the industry means.

Everywhere today we lament the lack of a sense of responsibility. But in industry far too little is it demanded of the rank and file. Hence it never develops. The struggle in industry has developed in trade unions' great fighting qualities, but not yet constructive leadership. Nor can it do so until captains of industry want it. For men who have no interest in a business, other than to draw a pay envelope, will never care much. Why should they? If they knew something of the meaning of the enterprise, if they were trusted as partners, even in some small department; if they were taken into confidence—as Montgomery took all his men into his confidence as they faced some mighty task in war, there could be a new spirit in the world of work, and there would be many more men developing initiative, personality and trustworthiness and much more mutual understanding.

Briefly, then, I have declared to you the challenge of our attitude to God, our attitude to each other in this

world of work. Finally, we turn to our attitude to communists. Be sure you make a real distinction between communism and communists. Communism is a false faith and can be hated. Communists are potential children of God. They should not be hated. Not only is it wrong, but it is foolish. Hate is a seed, it grows. Hate Communists and you advance communism.

Are we then not to resist the intrusions of Communism? Are we not to resist communist aggression? It is quite possible that force may be necessary to limit the manifestations of evil and of violence of an enemy. We cannot allow our community to be in the position of being forced to yield overwhelming power—if we can save it by defense. But let us beware those who would suggest that nations should seek what they call a preventive war. It is a devilish idea, base and foolish.

SPIRITUAL WEAPONS

As Christians we know very well that the cause is not finally won or lost by military weapons; we know that we can't defeat evil by violence, our victory is finally a spiritual fact. There that is forgotten, war, however it ends, leaves all the problems unsolved and adds more to them. As Christians we have to make the most supreme efforts by the conversion of ourselves to see our opponents as men and women, to see their value, to pray for them, caring for them. With regard to communists in Russia, an English diplomat from Russia wrote thus: "Cold hatred, hatred of principle does not come easy to Russians, and to judge by the hysterical and unremitting attacks on successive class enemies, which the Kremlin finds necessary, it must be a light task to bring the Russian people up to the requisite degree of hate."

The diplomat went on to say: "Unexpected influences are working beneath the surface, even inside the communist party. One can give evidence to show that though the party as a whole remains hostile to religion (there is no doubt about that), already after a generation the old placable hatred of religion has turned into a less fierce hostility."

And he concluded thus: "It would seem that the first generation of communists' teaching has had curiously little effect on the way the ordinary man thinks and feels. A thousand years of Christianity have left their mark." The cause is by no means hopeless on a comparatively long view.

But the effort to know, understand and reconcile communists, that is a practical proposition in our life. The more we drive these people into isolation, the more we are setting up a cancer within our life. They are fellow human beings. The obligation to love our foes has never been withdrawn, and in the end is the only solution to bitterness and enmity. Let us, wherever we know them, seek to bring them into our homes and our churches and win them to the faith in Christ. There is a remarkable virility and courage in the rank and file of communists. They preach their faith, they mind not scorn nor even enmity. They believe and therefore they witness.

STAND UP FOR JESUS

Isn't it time we Church folk woke up to the call to "stand up for Jesus"? If there is one thing about which we never speak even to our friends, neighbors and associates, it is the Christian faith. Had we not better hear the call of Christ to be witnesses to friends and opponents both?

If the world's choice in this age is between Christ and communism—had we better not think again? Which has your vote, my friend?

Many a nation and millions of homes depend on this. But you will not approach your friend as to his faith in Christ. And I fear even more will not approach the unbeliever. Are you afraid? In Christianity, voting is compulsory! If you are not with Christ, you are against Him.

May I close in this way: "Suppose every Russian were to die tonight. Suppose the Kremlin walls fell and turned to dust. Suppose Russia as a nation ceased to exist. Would our problems be over? Would security and peace be ours? No! There is still a world in which many have too much and many are hungry." Still we'd have a world with bitterness and contempt; still a world where millions have never had liberty and are blindly, sometimes in blood, seeking they know not what. A restless, seething world! Can't you see that only in the character born of Jesus Christ can such a world become a world at peace. Can't you see how utterly true is His statement—"Seek ye first the rule of God and all these things shall be added unto you."

He is the way—there is no other way. A new dedication of yourself to Him—a new committal within His Church—a new life in the Church to win the world! There lies victory.

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*"Our aim is to help the girl,
not judge her," explains a caseworker
for the agency which offers . . .*

The Help



It would be so simple if an aspirin took away the pain of a broken heart—but it doesn't, as mentioned in the first part of this article on the Youth Consultation Service and its efforts to help girls with emotional problems (*ECnews*, June 24). Let's take a look at the people who make YCS click.

Does a caseworker ever get discouraged herself? "She certainly does," said Mrs. Ida Lenihan. "My work gets highly discouraging at times. The consultants and the supervisor help keep my morale up. They may never see a client, but they do a great deal to help the client by helping the caseworker—encouraging her and advising her. This is one way we are a team pulling together."

There are three types of "clients" YCS helps. One is the Young Adolescent—the "acting out" client, the girl whose problems have "all come out in misbehavior." The second type is the unmarried mother. The third is the "older treatment" group—the girls—usually 18 to 25 years old—who have problems they themselves are aware of. The adolescents come to YCS usually because someone else is worried about them.

Where do they come from?

Many are referred to the agency by the Young Board, a public agency set up to reach youngsters who ordinarily wouldn't seek help or whose families wouldn't get them to do so. Others come from group work agencies, neighborhood houses, churches, clergy, hospitals, private doctors, the welfare department and maternity shelters. Many of the girls "refer themselves" after hearing about the agency or reading about it.

How does the Church enter directly into their work?

"We want to know how a girl spends her time. We do not do anything to influence her to attend church. We accept it if she does and accept it if she doesn't," explained Mrs. Lenihan.

"Our aim is to help the girl, not judge her—help her with her own inner problems."

Mrs. Lenihan's feeling was echoed by Mrs. Ella Reives, director of the Katy Ferguson House, a foster home service that joined YCS in 1953 and lines up individual, mostly suburban, families who will shelter young mothers-to-be during their con-

An Aspirin Can't Give

by Betsy Tupman Deekens

lement. These families are carefully studied to
sure that they are emotionally as well as financially secure.

"We feel that a warm, loving, accepting atmosphere will help the girl appreciate the positive values of man-woman relationships and family life," Mrs. Reives explained.

"We're not just interested in the fact that a girl is having a baby," she said, "but in the problems leading up to her becoming pregnant out of wedlock. . . ."

YCS pays for the girl's and her baby's support and furnishes medical care and case work services for one reason, to give the girl the assurance she is not simply a "charity case." For hers and the baby's protection, each girl is registered in the hospital nearest her foster address by her foster mother.

In 1955, YCS took care of about 1,100 girls—either with long-term treatment or just several interviews, depending upon the need. The agency is a small one and tries to discourage girls from coming from other parts of the country. It has more applications than it can handle.

"If we can't take a situation on," Mrs. Margaret Stewart Hoag, Executive Director, explained, "we will advise girls or their families of places closer to their homes where they may receive help."

Its case work help, the heart of YCS activities, is offered free. It is also confidential. Psychiatric treatment, psychological tests, religious consultations and group therapy help make up the body of its services. For the younger girls group treatment includes meeting for supper, sewing, weaving and handicraft work; for the older girls it is meeting in a group to discuss their problems together under the supervision of a case worker.

In addition to the individual foster homes, the agency uses two maternity shelters—St. Faith's House and Washington Square Home—for its unwed mothers. The hospital most conveniently located is used for the girls' deliveries.

As is often the case of small agencies, the supply cannot meet the demand. Both more funds and more facilities are needed for expansion. The main office in downtown Manhattan and the two branches in uptown New York and White Plains

depend mainly on voluntary contributions for support. YCS income also includes grants from the Episcopal Church in the Diocese of New York as well as special funds, investments, bequests and specific benefits.

The agency got its start because a lower East Side Manhattan priest decided the Church should do more than minister to the souls of her people. Their emotional and physical needs were important too. The Rev. James O. S. Huntington, OHC, was enthusiastically supported in his belief by the late Bishop William T. Manning, then rector of New York's Trinity Parish. After a two-year study by the men and a committee of social work leaders, the agency Fr. Huntington had in mind was formally organized in 1911 and called the Church Mission of Help of the Diocese of New York.

Originally, it helped girls and young women on parole from penal institutions. Their problems were mainly prostitution or unmarried motherhood. By 1915, the agency had little, if any, connection with parole work. It had turned more and more to preventive therapy. During the twenties the emphasis on case work grew up. During the thirties the agency's activities expanded to include case work on adolescent problems of all kinds. In 1944, the agency changed its name to the Youth Consultation Service of the Diocese of New York, Inc.

YCS considers it significant that in the last several years the age group it serves has dropped slightly. This, the agency interprets, means an increasing community awareness of delinquency symptoms leading to earlier and more effective treatment. It also emphasizes the importance of having highly trained case workers to deal with the younger girls—the ones who are less aware of their problems and harder to reach. According to 1953 YCS statistics, more than a third of the girls they treated were under 16; three-fourths were under 21.

But facts and figures are a cold substitute for the warmly human story of a band of people dedicated to helping girls in trouble so that they can get rid of the "behavior that doesn't belong."

The Time and the Place

by Emmett Gribbin

The latest in the series of films on missionary fields of the Episcopal Church is one on College Work, *The Time and the Place*. It is different in tone and emphasis from the earlier films, all of which are now offered for TV showings as a series under the inclusive title of *Mission at Mid-Century*. The tone of *The Time and the Place* is grim, and the emphasis is on how unhappy and burdened with problems college people can be.

This 29 minute movie is well acted by students, faculty, the two clergy and the woman college worker at Pennsylvania State College. The story is told compellingly, and the audience's interest never lags. The plot concludes with what is often called an "open end." Will the student injured in the wreck die? If he lives, will he be able to cope with what his family expects of him and with his consequent scholastic problems? There is no Pollyanna sentiment, no intimation that the Church has found a sure cure for the ills of campus society.

Most of the movie shows the two clergy and the woman worker ministering pastorally to three individuals and two couples. The two least emphasized sub plots end happily: a lonely girl is brought into the group, and a professor finds his place in the life of the Church. The three main stories come to an end (or rather arrive at a pause) that is either somber or tragic: the loving couple break their engagement, the new born baby of the instructor and his wife dies, and after weeks of turmoil and confusion the student with the parental and scholastic problems drives recklessly through the night to either his doom or deliverance.

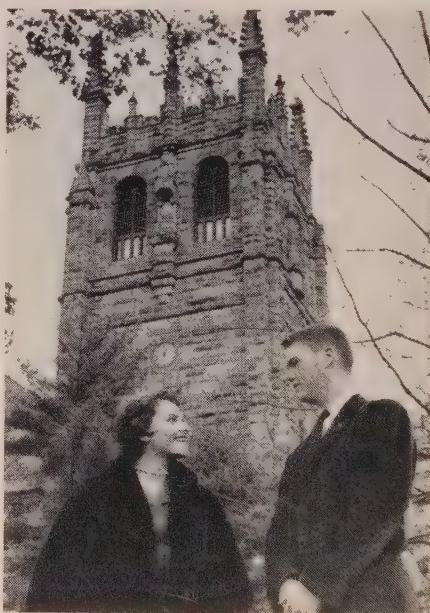
This is a problem-centered movie and whoever wrote the script believes that the main reason the Church ministers to the campus is because all college people have such

a burden of personal problems. The purpose of the student organization is defined as "Canterbury is a place students can meet, discuss the *problems common to them all*, and take time to get to know one another." After a student phoned the priest the comment is made, "This was the first time he'd admitted a real problem." As the film draws to a conclusion, one of the clergy meditating on the

popular with youth groups and summer camps and conferences. This one will surely imply to the young person about to enter college that I should go to the church on the campus or consult the clergy under these sort of circumstances which would also make him go to the hospital, consult the psychiatric clinic, or call the doctor.

I write this review the morning after commencement in the University. This is the special time of year when college workers rejoice with those who have succeeded, when we share happy endings to long struggles, and send telegrams to a new group of June brides and grooms. Our ministry is as much to the campus in its joys and excitements, its intellectual feasts and its cultural banquets as it is to the campus in its perplexities, dilemmas, miseries, and sinfulness. Church life on the campus, especially among the students, is graced with much laughter and song. *The Time and the Place* shows none of this. The normal, healthy spiritual growth of many students and faculty folks is ignored. The important teaching ministry of the Church to the whole academic community through sermons, study groups, the library, and coffee cup conversations is barely hinted at.

Of course not everything in the panorama of College Work can be condensed into a 29 minute movie. Some selection had to be made, but the choice could have fallen upon one unhappy problem rather than three and room made for other phases of the campus ministry. A miscellaneous group of students saw the film with me the other night, and one of their critical comments was, "No one in the movie was laughing." To give a true picture of Church life on the campus some effort must be made to capture its buoyant good spirits, even its frequent hilarity. Perhaps it is not too late to re-edit the film, to subtract some of the gloom and add a bit more cheer. There are tears, heartbreak and failure, but there is also happiness, success and the beauty of holiness.



Sewanee
At Sewanee: Time for laughter, too

Church's ministry to the campus speaks these lines, "I gave thanks for . . . those who come to worship at the altar of Christ and to face their problems in the light of His love."

This is all true, but it does not represent or depict the full ministry of the Church to the campus. In fact, this movie can do much harm. To whom will it be shown? It is a depressing story for parents of students to see. The National College Work Commission saw a preview of the film in April, and the general sentiment seemed to be that it was not a good movie to show to college students themselves, or to the faculty. Other films in the *Mission at Mid-Century* series have been deservedly

The Rev. Emmett Gribbin is Episcopal chaplain at the University of Alabama

What the Younger Generation is Asking . . .

OUR MAIL is always full of both nave and gay letters, just as the e of most teen-agers is a combination of both the serious and the nusing. They tend to show their hter side to the world at large, which is the reason why those who not know them consider the ave young person to be thoughtless d feather-brained. You can hardly ame them for not wearing their arts on their sleeves. America insists on making a cult of adolescence d of treating it largely as a joke a tragedy. There is no need for it be either. It is simply a growing me, a bridge between childhood d maturity. In our complicated vilization the crossing of the bridge sometimes not easy. Some people rn back and never reach the other de. Some stay on the bridge too long. Those who believe they have osed over to the good land of sat-factory adult life are apt to forget that they too did not arrive without some adventures. Somebody had to be patient and understanding. Somebody had to have faith in the outcome of the struggle, or nobody could have managed to grow up at l.

Let us start with a very co-operative Youth Group which hastens to the rescue of a clergyman.

Dear Mrs. Chaplin:

The Youth Group of St. —— would like to come to the rescue of "The Rev. ——" who in the Jan. 8th issue of *CNews* asked for some *Jive Talk* terms. We enclose a list of words and expressions with meanings attached.

We are real gone on your column, we g it almost every Sunday night, and e think you are a queen.

(E., Secretary.)

ear E.

Thank you very much for helping s. We feel ignorant in this field and re more than grateful for your assistance. When your Youth Group meets again in the fall, won't you end us some questions? I am happy o share your list, and here it is:

JIVE TALK

ABOUT PEOPLE

A *Square*—one who never fits into anything.

Hep-cat—a boy who knows exactly how to dress, the right thing to do, is very sharp.

A *Chicken*—one who is afraid to do what the crowd wants to do.

A *Queen*—a good-looking girl.

A *Snow-king* or *Snow-queen*—a



TEENAGERS— Grave and Gay

Answered by Dora Chaplin

good-looking girl or boy who agrees with everybody that he or she is good-looking . . . a quiver-giver, conceited.

A *Cube*—A Square in 3-D.

A *Drip*—An unpopular, unlikeable, boring person.

2. ABOUT AUTOMOBILES

A *Rod*—an automobile

A *shot rod*—a car that should be junked.

A *hot rod*—a fast old car.

"I'll drag you"—a race between two cars from a standing point to a certain spot.

3. CIGARETTES—"a weed, a duct."

4. FAVORITE EXPRESSIONS

1. "You've got it knocked"—everything's going just fine.

2. "I dig you"—I understand what you are talking about.

3. "Come again"—repeat what you just said.

4. "Crazy"—when referring to persons means "out-of-place"; when referring to an object means it is of a loud color and sometimes means out-of-place. Example: "Dig that cr-a-azy jacket."

5. "Passion Pit"—Drive-In Theatre.

6. "A Dear John letter"—the last letter in a series of love-letters, the one that says "we're through."

7. "All shook up"—can be "terribly excited" or "terribly upset."

8. "Sit on ice"—keep cool.

9. "Throw some glass in that pneumonia hole"—close an open window in a car.

10. "A struggle"—dancing.

11. "Bop and shag"—fast dancing.

12. "Rumble"—a fight or disturbance.

13. "Crip"—a person with a broken bone.

Q I'm going away to school in the fall and thought I would like to go on with

our family custom of reading the Collect every Sunday at breakfast. I know I could just read out of the Prayer Book, but is there something I could take with me that gives the Collects and maybe a few suggestions about Bible reading? I don't want a big book.

(J., 18 years, Boy).

Dear J.

There is. The booklet is called *Thoughts On The Collects*. It gives not only the prayers themselves, but the Bible readings related to them, and a short meditation on each. It costs 15¢ and is obtainable from Forward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio. I think it is a splendid idea to have this book with you. I hope you will ask your Rector to get in touch with your college chaplain, and also that you will find out about the Canterbury Club there.

Q I want to be a psychology major and yet I am interested in industry. I don't think I want to teach or live in an academic set-up. My friends say that psychologists are know-it-alls, but I would think this depends on what sort of person you are anyway. . . . Can I read something about this?

(M., 17½ years, Boy).

Dear M.

People who know a lot are usually pretty humble because they have had a glimpse of how much there is still to learn. I don't see why a trained person in any field need be a "know-it-all," and I find that the amateur psychologists are much more talkative than the professional—it is a case of a little knowledge being a dangerous thing.

The unique contribution of the

continued on page 30

Do you have a problem Dora Chaplin might help you solve? Write to her at Box 1379, Richmond, Va.



BOOKS *of Significance*

BOOKS *In Brief*

DEVOTIONS AND PRAYERS OF MARTIN LUTHER, selected and translated by Dr. Andrew Kosten. (Baker Book House \$1.50) Fifty-two one-page devotions on the Psalms with brief prayers on facing pages, translated into readable English by the pastor of the First Presbyterian Church at Ridgefield Park, N. J.

TOMORROW IS BORN TODAY, by Dewi Morgan. (The Society for the Propagation of the Gospel, 15 Tufton St., London, S.W. 1) The annual report of the SPG for 1955, giving the story of the great work of this outstanding English Missionary Society. This little booklet, although small, is one of the most thrilling missionary stories that we have ever read.

THE PRESBYTERIAN ENTERPRISE, edited by Armstrong Loetscher and Anderson. (Westminster Press \$4.50) This is the story of the Presbyterian Church in America as seen through the lives of the men and women who were the Presbyterian Church from colonial times to the present. A must for anyone who would seriously desire better to understand our Presbyterian brethren.

AMERICAN LITERATURE AND THE CHRISTIAN TRADITION and THE LIFE OF WORSHIP AND THE LEGAL PROFESSION, two faculty papers prepared by The National Council and available from 281 Fourth Ave., New York.

THE SEVEN DEADLY SINS, by Billy Graham. (Zondervan \$2.00) Here a great evangelistic preacher deals with some of the central themes of catholic moral theology. His point of reference is scriptural, but he seems never to have read the great fathers of moral theology.

THE PROMISE, by Esther Kellner. (Westminster Press \$3.50) The story of Sarah and Abraham told in the form of a novel.

HELP FOR THE ASKING, by Sir Edward Villiers. (Morehouse-Gorham Co. \$1.25) This is a Faith Press book imported from England by Morehouse, and telling of the spiritual experience and philosophy of a very interesting man. It is a book of basic spiritual integrity.

OUR opening theme, this week, is the relationship between philosophy and theology. Several substantial books touching this theme are at hand. Probably the most widely useful is an excellent job designed in part to serve as a text for seminary or university courses in the philosophy of religion, but of equal value, I feel sure, for the layman wishing to inform himself in this field.

FAITH, REASON, AND EXISTENCE; An Introduction to Contemporary Philosophy of Religion. By John A. Hutchinson. Oxford University Press. 306 pp. \$4.50.

It is Dr. Hutchinson's premise that "during the past three decades a Copernican revolution has taken place in religious thought." He associates its tides with such names as Barth, Brunner, the Niebuhrs, Maritain, Buber, and others, such as Gilson and Temple. I don't think his Copernican analogy is entirely happy, for its proportion tends to suggest to me something almost on the scale of a new religion, whereas at least some of the major strains in contemporary religious thought have been a renewal of understanding of the primitive church and the early Fathers. Nevertheless, great things (for better and worse) have been stirring in contemporary theology and this book is a splendid survey and analysis of them.

Dr. Hutchinson sums up the change: "A generation ago men raised the question: How much of traditional religion can still be accepted in a world of science? Today the central question is a profoundly different one: Amid the storms of our times, what is the meaning of existence? It is only natural that so vast a change should influence religious thinking, rendering obsolescent much that had been thought and said in response to the former question."

In pursuit of his "philosophic analysis of contemporary problems of religious thought," Dr. Hutchinson explores the subjects of culture, history, science, language, symbols, ethics, existentialism, logical positivism, and the like. At the end of each chap-

ter there are notes and wide-ranging bibliographical suggestions.

THE PHILOSOPHY OF THE CHURCH FATHERS: Vol. 1, Faith, Trinity, Incarnation. By Harry Austryn Wolfson. Harvard University Press. 623 pp. \$10.00.

Professor Wolfson's massive work of scholarship is yet only the first volume of his study of the philosophic structures which entered into the formulation of Christian theology in the age of the Church Fathers and the undisputed Ecumenical councils. The whole discussion of the problem of Resurrection, for example, will be contained within the second volume.

The present book needs to be understood in its context with Prof. Wolfson's great two-volume work on Philo of Alexandria. He sees a close analogy in the process by which Philo, whose life overlapped the beginning of the Christian era, reconciled certain aspects of Hellenistic philosophy with Judaism as an apostle of Judaism to the Gentiles. Philo saw truth in philosophy, corresponding to the truths of scripture, but he saw error also, in philosophy whereas revealed truth was not in error.

Prof. Wolfson sees Paul as turning away from pagan philosophy, but with the Apologists began the "rise of a philosophized Christianity." For this he sees three main reasons "...the conversion to Christianity of pagans who had been trained in philosophy"... the fact that "philosophy was used by Christians as a help in their defense against accusations brought against them" ... and that "philosophy was found to be of still greater usefulness as an immunization or an antidote against the heresies of Gnosticism."

After the second century, though not without occasional opposition, philosophy "had a continuous history among both the Greek Fathers and the Latin Fathers."

In the first three sections of this book, Prof. Wolfson traces the role of philosophy in the formulation by the Fathers of the difficult doctrines of Faith, Trinity, and Incarnation. Part Four is the study of the great here-

s of the same era. The table of contents comprises a synopsis of the work which is helpful. It is a book for the scholar and student, not the general reader.

Now there are released two re-issues of well-known works by one of this century's foremost philosophers.

RELIGION IN THE MAKING. By Alfred North Whitehead. Macmillan. 241 pp. \$3.00.

MODES OF THOUGHT. By Alfred North Whitehead. Macmillan. 241 pp. \$3.75.

The former, his 1926 Lowell Lectures, is a philosopher's critique of religion as a factor in the life of man. Like James' *Varieties of Religious Experience* it is essentially objective and uncommitted. Lucid in style, sounding in now familiar epigrammatic statements ("Religion is what the individual does with his solitariness."), it will not satisfy the man committed to any catholic creedal position. Yet it contains much wise observation upon aspects of the religious life, experiences, processes, and psychology of man as species. His own statement about God, at the end, is austere and impersonal. He saw Christianity as a decaying religion, a view which I am pleased to think was more readily formed in 1926 than it could be thirty years later.

His *Modes of Thought* consists of lectures delivered late in his life which recapitulate many basic principles of his thought. It is in four divisions, concerned respectively with Creative Impulse, Activity, Nature and Life, and The Aim of Philosophy. Homely personal anecdotes enrich it. Hear him on the matter-of-fact: "Matter-of-fact is an abstraction, arrived at by confining thought to rely formal relations which then masquerade as the final reality. This is why science, in its perfection, reduces into the study of differential equations. The concrete world has slipped through the meshes of the scientific net." The matter-of-fact, then, places emphasis on essential connections such as disclose the universe in its impact upon individual experience."

I must pass along, too, his comment on the 19th century: "As science

grew, minds shrank in width of comprehension. The 19th century was a period of great achievement, suggestive of an ant-hill. It failed to produce men of learning with a sensitive appreciation of varieties of interest, of varieties of potentiality. It criticized and exploded, where it should have striven to understand."

Now some books in brief:

THE PRIESTHOOD: A Translation of the Peri Hierosynes of St. John Chrysostom. By W. A. Jurgens. Macmillan. 133 pp. \$2.50.

A new translation of Chrysostom's classic dialogue with his friend Basil, on the scope, meaning, responsibilities, perils, and rewards of the priesthood office.

THE LIFE OF JESUS. Arranged by John E. Kaltenbach. Thomas Nelson & Sons. 159 pp. \$2.50.

Self-described as "A consecutive narrative constructed from the Revised Standard Version of the New Testament," this has considerable merit. It is a chronologically integrated

continued on page 28

RECOMMENDED READING

Faith, Reason, and Existence. Hutchinson. Oxford. \$4.50.

Religion in the Making. A. N. Whitehead. Macmillan. \$3.00.

Modes of Thought. A. N. Whitehead. Macmillan. \$3.75.

Holy Bible. Knox Translation. Sheed & Ward. \$7.50.

The Waters of Marah. Peter Hamilton. Macmillan. \$4.75.

Naught for Your Comfort. Trevor Huddleston. Doubleday. \$3.75.

Imperial Woman. Pearl S. Buck. John Day. \$4.95.

The True Cross. Carlo Scarfoglio. Pantheon. \$3.95.

Dead Sea Scrolls & Originality of Christ. Graystone. Sheed & Ward. \$2.50.

Interpreter's Bible. Vol. 5. Abingdon. \$8.75.

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The Church at Jerusalem

A Continuing Bible Study by Robert C. Dentan

uteronomy 24:17-22; Acts 4:32-5:12-42; 6:8-15; 7:55-60; I Peter 2:19

God's demand for a spirit of brotherhood in the community was a vital element of Old Testament truth. Ideally, Israel was intended to be so organized that the poor would always count on the help of their wealthier brethren.

This was, of course, rarely the case in actual practice and throughout most of its history the life of nation was characterized by a callous disregard for the rights of the weak and helpless. The prophets never ceased to denounce this and declare that when God passed final judgment upon His people, the greed of their ruling classes and the spirit of selfishness which pervaded the community would be a major count against them. We have already seen a good example of this kind of preaching in Ezek. 34:1-16. The passage from Deuteronomy (24:17-22) shows in a different and more graphic way how seriously the religious leaders of the old Israel attempted to incorporate principles of social justice into the basic law of the nation.

It is not surprising that when the disciples of Jesus organized the first community of the new Israel, in Jerusalem, they tried to make it conform to the law of brotherhood by putting all property into a common fund and having the church assume responsibility for the basic needs of all its members (Acts 4:32-37). Since later churches were not organized on this basis, it is obvious that this experiment did not work out in practice, but the example of the Jerusalem church remains as a perpetual challenge to seek the same end in more practical ways and a continual rebuke to later Christians to feel no sense of responsibility for the less fortunate members of society.

The Church, as the continuing

organ of Christ's work on earth (the body of Christ) felt the obligation of continuing His activities of healing and preaching. The second passage from Acts (5:12-42) illustrates this phase of the Church's life and the success which seems generally to have attended it.

We see how the fame of the apostles' healing power spread (vss. 12-16) and how there even grew up a superstitious veneration for the wonder-working power of St. Peter, the head of the Jerusalem church (15). The spread of the Gospel was not due so much to the disciples' oratorical skill and their capacity for fine-spun argument as to the unmistakable evidence that the power of God to heal and to bless was at work amongst them.

But they preached as well as healed, and the present passage gives a good summary of the kind of preaching in which they engaged (30-32). One notices that it was neither moralistic nor "intellectual" (although in time this kind of preaching would also find its proper place). The apostolic preaching was a simple, straightforward proclamation of the fact that the power of God—the Holy Spirit—had now become available to all men through the death, resurrection and ascension of Jesus Christ. In other passages, where more extensive examples are given (as in Peter's Whitsunday sermon), we see that the apostles laid considerable emphasis upon the fact that this had taken place in fulfillment of the promises which God gave in ancient times to the people of Israel.

We see then that among the marks of the earliest Church were a brotherly spirit, a consciousness of God's present and available power and a deep conviction that both true brotherhood and spiritual power have their source in the kingly rule of Christ. But there is one other mark that must also be noticed—that of a willingness to suffer for the name of

continued on page 30

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THE IDEA OF REVELATION IN RECENT THOUGHT. By John Baillie. Columbia University Press. 151 pp. \$3.00.

These are Dr. Baillie's Bampton Lectures in America. He traces the modes of thought concerning revelation characteristic of the 17th, 18th, and 19th centuries. In contemporary theology the mystery of revelation is discussed in more subtle and complex forms.

TO WHOM SHALL WE GO. By D. M. Baillie. Scribner. 199 pp. \$3.00.

Twenty-five fine sermons, in the best tradition of scriptural preaching, by the late D. M. Baillie, brother of Dr. John Baillie, above. Simplicity, brevity, and clarity mark them all.

STUDIES IN THE ACTS OF THE APOSTLES. By Martin Dibelius. Scribner. 228 pp. \$4.50.

All the late Dr. Dibelius' essays on Acts, many of which had gone out of print, are here gathered together, comprising an outstanding study of the founding of the church, ranging in subject from style criticism through historical and doctrinal analysis.

KIERKEGAARD COMMENTARY. By T. H. Croxall. Harper. 263 pp. \$5.00.

Some time past I reviewed Mr. Croxall's editing of *Meditations from Kierkegaard*. The present book is a detailed and scholarly exposition of the body of his work, with a minimum amount of biographical material for its better understanding. Hard going, but valuable for those who seek to know the father of Christian existentialism.

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LETTERS TO THE EDITOR

THE SEABURY SERIES

Your editorial (May 27) on The Seabury Series is one of the best statements of educational philosophy that I have seen. You have pointed to what I call "theological demand" on congregations, parents, teachers and learners. This is the demand to take the Gospel seriously in its *dynamic* aspects as it applies to daily life, and it is at this point that pupils reply with such enthusiasm. They become participants in the great adventure of discovering the reality of the living Christ in their daily visions.

This demand is also what scares so many people. The yoke of Christ always seems heavy when there is any degree of resistance to it, and the yoke becomes very heavy only when the demand is accepted in faith. The issue, then, is not one of educational method or of the place of tent. It is a religious issue and the response is in terms of faith. The real success of The Seabury Series comes when it is seen as a tool whereby the whole congregation becomes a recipient of a channel of God's grace.

RANDOLPH C. MILLER
PROFESSOR OF CHRISTIAN EDUCATION
YALE UNIVERSITY

LAGGING ON MORALS?

What has been the stand of the Church of England on Parliament's decision to ban capital punishment?

The 37th Article of Religion of the Church of England says:

"The laws of the realm may punish Christian men with death, for heinous and grievous offenses."

When this Article was adopted, there were more than 100 offenses which were punishable by the death penalty.

Is the recent action of Parliament another example of the State getting ahead of the Church in moral matters, as for example, the U. S. Supreme Court's decision on racial segregation?

WILLIAM F. FREEHOFF, JR.
KINGSPORT, TENNESSEE

THE RECTOR'S 'CHAT'

In a box on page 8 of the *Episcopal Churchnews* of May 13th a "chat" is repeated between a rector and "the Lord." In the New Yorker for May 19th, James Thurber writes a story, with a moral, much of which apply to the form (not the sense) of this "chat." The moral is: "If decent minds, he is abhorred, who likes a Babbitt of the Lord."

H. V. BARRATT
SOUTHPORT, CONNECTICUT

ANOTHER CLERGY WIFE

Starting with the prideful, therefore ful, supposition that "our way is right," I cannot resist answering the letter,

letter from "Clergy Wife—Virginia" in your May 13th issue.

When I married a clergyman a "Cardinal Rector's" wife advised me never to take an office in church work. After following this advice for 20 years as a rector's wife I enthusiastically pass it on to younger wives, for two reasons:

1. A great deal is learned through having responsibility; therefore since a clergyman's wife has a natural opportunity to learn, it has seemed advisable for her to stand back and let a laywoman have that opportunity, in spite of the fact that many times it is far easier to take the job than to find somebody else to do so. That holds for a country parish as well as city (I speak from experience in both).

2. The clergyman has to be in the middle of things, which means in the middle of disagreements. By being just another woman in the church, who is willing to lend a pair of hands when so often necessary, the clergy wife spares herself and her husband many a headache by virtue of not having an office which would mean taking a side, which would necessarily be in disagreement with some members, and perchance with her husband.

ANOTHER CLERGY WIFE
VIRGINIA

► THE CAROLINA CONVENTION

Sir:

In the course of an article in your issue relative to the convention of the Diocese of South Carolina you say "the National Council of the Episcopal Church . . . has come under vitriolic attack from some South Carolina lay people. Many have denounced the National Church as being 'packed with Communists!'" Not being either of the "some" or of the "many," I must protest the loose use of the adjective "many" which is at best elastic in meaning and whose use may lead to utterly erroneous conclusions on the part of the reader.

I was a lay delegate to the convention of the Diocese of Upper South Carolina, held in St. Thaddeus Church, Aiken, S. C., on May 2nd and 3rd, and I did not hear segregation mentioned or the National Council discussed during the entire convention.

The clergy and a representative group of laymen from the Negro congregations of the diocese were present. These delegates were treated with consideration and with courtesy and participated in the sessions of the convention with the utmost freedom as to voice and vote.

Finally, I have attended as a delegate all but one of the last nine conventions of my diocese and I feel that the above statements would apply to *all*, not "many," of these conventions.

JAMES R. CAIN
YORK, SOUTH CAROLINA

► BAY STATE PRISON CHAPEL

Sir:

In your issue of April 15th you had continued on page 30

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The Secretary-General

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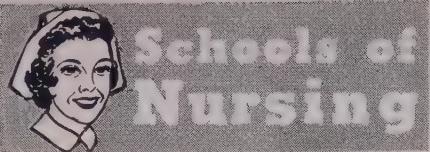
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PARKVIEW EPISCOPAL HOSPITAL Pueblo, Colorado

continued from page 29

a very interesting news item about the dedication of a new chapel at the State Reformatory for Women in Raleigh, North Carolina. You may be interested to learn that another such chapel was dedicated here in Massachusetts by the Rt. Rev. Norman B. Nash, on Sunday, April 22nd.

The Chapel is located at Forestry Camp No. 1 in South Carver, Mass. The planning, designing, and building of the chapel were entirely the work of the inmates, one of whom was a Roman Catholic, one a Jew and one an Episcopalian.

(THE REV.) WILLIAM S. ANTHONY
DUXBURY, MASS.

► BELLS, BELLS, BELLS

Sir:

In the May 13th issue of *ECnews*, in reference to the bell of St. Paul's Church, Trenton, you ask "Is there an older bell?"

Here at St. Mary's we have a bell in the tower of the old Church inscribed "St. Mary's Church, Burlington, 1769."

The chimes in Christ Church, Philadelphia, are dated 1754. The largest bell broke and was recast in 1834. In recent years two more bells were recast.

(THE REV.) WILLIAM H. STONE
BURLINGTON, NEW JERSEY

Sir:

On our new bell are these words "CAST BY SAMUEL BARKER PHILADA 1792." On our old bell are these words, "St. All Hallows 1727." This old bell was a gift from the old country when the parish church was rebuilt. The new bell is on the parish chapel, about four miles from the Old Brick Church.

(THE REV.) WADE HAMPTON
DAVIDSONVILLE, MARYLAND

Sir:

Here at Christ Church in Gardiner, Maine, we have a bell that has been in continuous use since October, 1820, when Christ Church was consecrated. The inscription on the bell reads Revere and Son, 1820. Thus our bell has rung to the glory of God almost 136 years. The Parish was founded in 1771, and St. Ann's Church consecrated in 1772 by the Rev. Jacob Bailey.

There are probably in Boston church bells which have rung longer than ours.

JOHN RICHARDS, JUNIOR WARDEN
GARDINER, MAINE

Sir:

The bells which are today hanging in our tower have been hanging there since 1754 when the tower of Christ Church was completed after being financed by a lottery sponsored by Benjamin Franklin! They still are played to call people to the worship of Almighty God. The original set of bells consisted of eight cast in England and later this was increased to 11. The largest, or tenor, bell is the size of the Liberty Bell and they were cast in the same foundry and carried with the Liberty Bell to Allentown and buried in the Churchyard of the Reformed Church there when Philadelphia was occupied by the British during the Revolution.

(THE REV.) ERNEST A. HARDING
PHILADELPHIA, PA.

Editor's note: Our 104-year-old bell in Trenton was a mere youngster.

Searching the Scriptures

continued from page 27

Christ. Already in the Jerusalem Church we can see foreshadowing of the coming age of the martyrs. the passage we have just been looking at we read of the arrest, imprisonment and trial of the apostles (17:41). Although they were released on the occasion through the counsel of Gamaliel, a wise leader of the Pharisees and (according to Acts 22:3) teacher of St. Paul, Acts tells of other imprisonments and of the execution of at least one of the original twelve (12:1-3).

But the honor of being the first martyr goes not to one of the apostles but to a humbler Jerusalem Christian, St. Stephen, a member of a group within the church called the Hellenists, probably meaning Greek-speaking Jews (see Acts 6:3). Because of their background these men were more willing than the original apostles to see that the Christian Gospel involved a radical break with older Judaism (6:14). Consequently they aroused far more violent antagonism in the Jewish community (7:54). Stephen, one of the leaders of this group, became the prototype of all that great company of martyrs who would give their lives for the Faith. Like them he died with a vision of the reigning Christ in his heart (7:55) and words of forgiveness on his lips (60).

In the apostolic age persecution was a rare and sporadic thing; later it became a fixed element in the life of the Church. The faith, courage and gentleness we have seen first in the Jerusalem church provided the pattern for the behavior of subsequent times. In I Peter 6:12-19 we see a pastor of a later time and a different place exhorting some group of Christians who were facing daily the possibility of entering on a period of "fiery trial" the need of meeting in the same truly Christian spirit.

Dora Chaplin

continued from page 23

trained psychologist to many areas of modern life is described in a 22-page pamphlet, *Psychologists in Action*, by Elizabeth Ogg. You can get it from the Public Affairs Committee, 22 East 28th St., New York 16, N. Y. It shows how the psychologist may apply his skills to personnel work in industry (which is what seems to interest you), to educational situations, vocational guidance, to family relations or race-relations, to public opinion polling—in fact, I think you could have a quick glimpse of the whole field.



CLERGY CHANGES

New Faces In New Places



LDWORTH, EDWARD L., from the Mountain, Ga., where he was rector of the Church of St. Michael and All Angels, to Orlando, where he will work for the State of Florida and pulpits on Sundays.

NNAND, JAMES E., from curate, First Church, Westerly, R. I., to vicar, Church of the Holy Spirit, Monterey Park, Calif.

XLEROAD, BENJAMIN, JR., rector, Grace Church, Goochland, Va., will be chaplain at the Beaumont School for Boys, Powhatan County, Va.

ARNWELL, MIDDLETON S., rector, Bishop of Georgia, from 732 E. St., Savannah, Ga., to Surry, Rock County, Maine.

ENNETT, EDWIN G., from rector, Trinity, Morgantown, W. Va., to New York City, where he will study for a D. at Columbia University and on Theological Seminary. While in New York, he will be part-time assistant at St. Bartholomew's, White Plains.

MEMORIAL

To the Glory of God and in Loving Memory of Julia M. Fanning, daughter of the late Robert S. and Ellen W. Fanning, who entered into Eternal Life on May 23, 1956 at Flushing, Long Island. A life long member of the Church of the Redeemer, Astoria, until 1917; thereafter a devoted member of St. George's Church, Flushing.

Personal Notices

INQUIRE CONCERNING RATES

PERSONNEL WANTED

CASEWORKER with professional training for Church foster home agency, member CWLA, psychiatric consultation, salary open. St. Mary's Home for Children, 65 East Huron Street, Chicago 11, Ill.

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BACKSTAGE

LATE in the spring all of us here at *ECnews* were indeed happy when we received word that Kenyon College (via Bexley Hall) would confer a doctor's degree on our Dora Chaplin. That degree—an S.T.D.—was conferred on June 11. While I am no authority on such things, I am reasonably certain that it is a degree not often given to women—and this, of course, makes our happiness more complete for Mrs. Chaplin. I have heard a number say that it can be considered as a symbol pointing to the increased importance of pastoral theology in the education of our clergy. And this of course reminds me to call to your attention that Dora has been teaching pastoral theology at General Seminary in New York for the past year.

► Dora Chaplin will soon begin her fourth year as a featured feature writer for *ECnews*; as you well know, she answers the questions young people are asking today. As I have gone about the Church I have been interested in the number of young people's organizations which use her regular feature as a basis for the most animated discussion groups. But perhaps the most important indication of the very real worth of what Dora has done for *ECnews* is set forth by the fact that Morehouse-Gorham is readying a book (for next spring) which will reprint the most commented-on of her features which have run in *ECnews* since she began writing for the magazine back in 1953.

► In our next issue a portion of the Church's favorite hymn will appear on our cover. Our authority for saying that this particular hymn is the Church's favorite rests in the many letters which Betsy Tupman Deekens received in response to a query that appeared in her regular feature which for years now has been known as the *Woman's Corner*. I shall not let you in on Betsy's secret—you'll have to wait until the next issue.

► In this issue you will, perhaps, be pleased to find *The News Brief* moved to the front of our magazine—immediately following *Christian Discussion*. It is being moved to this forward spot because so many of our readers have said it is the first thing they read in the magazine. And no wonder . . . there's a world of news packed into these two pages; literally, it is a magic carpet that carries you here and everywhere and enables you to keep up with newsworthy things that have happened. And, while we are talking about news and magic carpets, I am sure you have noticed that in recent issues our news-gathering staff has reported on events that have occurred in two or more scores of places throughout the world. More and more *ECnews* is the magazine that helps to keep you really informed about the Church.

Church Directory



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TRINITY CATHEDRAL 13y6 Vedado
Rev. A. H. Blankingship, Bishop
Rev. E. Pinkney Wroth, Dean
Romualdo Gonzalez, Canon
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y appt.

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30

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Rev. D. G. Stauffer, Asst. & College Chaplain
8, 9:30, 11. High School 4:30, Canterbury
7:00

SEA GIRT, N. J.

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8 HC, 9:30 Sung Eu, 11 MP; Daily HC 7:30
9:30

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in Mitchell Haddad; Canon J. D. Furlong
8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
s, HC 8; Prayers, Ser 12:05; Wed HC 7, 11;
ing Service 12:05

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r Ser 4. Wkdays MP 7:45, HC 8, also
Ved, Ev 5

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idway at Tenth St.
9 HC, 11 MP, Thurs 11:45 HC

VENLY REST Rev. John Ellis Large, D.D.
Ave. at 90th Street
HC 8 & 9:30, MP & Ser 11; Thurs HC and
ing Service 12 N; HD HC 7:30 and 12 N;
y MP 8

KEY—Light face type denotes AM, black
face PM; addr, address; a, assistant; B,
Benediction; C, Confession; Cho, Choral;
Ch S, Church School; c, curate; d, dea-
con; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy
Communion; HD, Holy Day; HH, Holy

Hour; Instr, instructions; Int, Interces-
sions; Lit, Litany; Mat, Matins; MP,
Morning Prayer; Par, Parish; r, rector;
Ser, Sermon; Sol, Solemn; Sta, Stations;
V, Vespers; v, vicar; YPF, Young Peo-
ple's Fellowship.

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HC, Thurs 12 HC.

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12 Midday Ser 12:30, Ep 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt.

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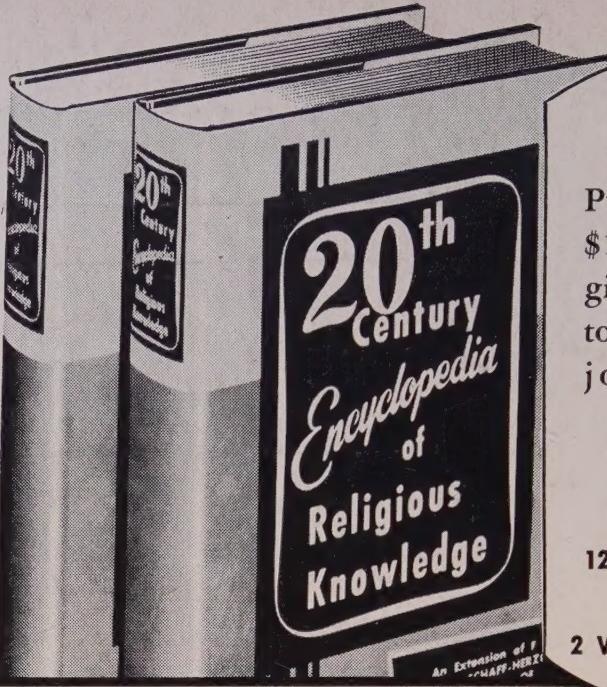
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